

B'NAI B'RITH

National Jewish Monthly

VOL. 49

APRIL, 1935

Pacific School
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Berkeley, Calif.



MRS. ARTHUR BRIN

Named recently by Mrs. Carrie Chapman Catt as one of the ten outstanding women of the year, Mrs. Brin has just been re-elected President of the National Council of Jewish Women.

(See "Cross Section")

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JOHN WANAMAKER NEW YORK

B'NAI B'RITH MAGAZINE

The National Jewish Monthly

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VOLUME 49

APRIL, 1935

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EDITORIAL COMMENT

When a Jew Plays His Kingly Role

THIS month the Jew turns play-actor for an evening. He sits in a cushioned chair and calls it a throne. His wife has given the table the semblance of a royal feast.

He is king. He is well entitled to this bit of sardonic vanity at the Seder table. The royal power that oppressed him in Egypt is only dust that the wind blows away. Pharaoh is a museum piece. The monuments he built by the labor of his slaves are crumbling ruins.

But he, the Jew, still stands. He is a statesman here, a poet there; a great physician or a renowned singer; an artist or a manufacturer; a capitalist or a Socialist. He (though death presides over the Pharaohs) touches life at all points. The news of the day has to do with his problems; he is the oldest among men but there is always something new about him.

He may well look at the ghost of Pharaoh on this night: "Ah, Pharaoh, whose is the power and the glory? By no sword have I lived; the weakest among men, I have lived by the power of the spirit. The meekest of men, I have sought no glory, but my eyes are bright with visions of a more just and lovely world; but the eyes of the nations that were avid for the pomp of power are as dead as buttons. Whose is the power and the glory then? Who is king?"

By such contemplations a Jew endures his ancient pain. His history is his consolation. It tells him that the pain which hurts today was also suffered long before; that for every pain there was a happy end.

Passover, it seems to us, celebrates even more than the Jewish triumph over slavery in Egypt. When a Jew sits at his Seder he has in mind all the travails he has suffered and all the deliverances that have come to him from the hand of God.

When he looks at Pharaoh in the dust of the desert Hitler no longer frightens him so much. From looking at Pharaoh he turns to Hitler and with the philosophy of an old, old man who has seen the fullness of life, he says, "This, too, shall pass away."

A Record of Our Fifty Years

RECENTLY HIAS (Hebrew Immigrant Aid Society) looked back fifty years. These fifty years were the years of Jewry's most vigorous growth in America; they comprise the period of the great immigration from Eastern Europe and their achievement is one of the inspiring epics of Jewish life. In those years 2,382,000 Jews entered the United States. HIAS met and helped multitudes of them.

The immigrants of the nineteenth century are old men now. They like to remember the hard days on the road when they trudged for miles with great packs on their backs. Their visions made this endurable; in time, enough would be earned to bring to America their wives and children. This was the vision that illuminated all their dark days; their faithfulness gave strength to their aching backs.

They carried their packs and in their hearts they carried the Torah. As soon as a sufficient number of them had gathered in a community they established a synagogue; they made a Talmud Torah for their children. Even before their own lives were well organized, they organized Jewish life.

They built well for Judaism; they built well for themselves; they gave a fullness of return to the land that had taken them in in their travail.

* * *

The Crude Forgeries of Anti-Semitism

FORGERY (which produced the Protocols) continues to be the tool of unabashed anti-Semites. Forgery is safest when it uses the hands of dead men who cannot defend themselves; lately it has used for anti-Semitic purposes the hand of the sainted libertarian, Benjamin Franklin.

In various anti-Semitic publications he has been quoted as urging the Constitutional convention (in 1789) so to frame the Constitution as to keep Jews out of the new country.

The B'nai B'rith Magazine goes to members of the Order for the nominal sum of 75 cents a year. Non-members pay \$1.50 a year. Although the Magazine is the official organ of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their Magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial offices.

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"If you do not exclude them from these United States in this Constitution, in less than 200 years they will have swarmed in such great numbers that they will dominate and devour the land", he is purported to have said. . . . "For over 1700 years the Jews have been bewailing their sad fate in that they have been exiled from their homeland, as they call Palestine. But, Gentlemen, did the world today give it to them in fee simple, they would at once find some cogent reason for not returning."

The forgery has been exposed after painstaking research by Professor Charles A. Beard. This anti-Semitic expression is not to be found in any of the writings of Franklin. Inquiry among those responsible for its circulation failed to produce from them its source. Professor Beard also points out (in *The Jewish Frontier*) that the language lacks the eighteenth century mood and calls particular attention to the fact that the term "homeland" is put in Franklin's mouth. "Homeland" as applied to Palestine is a very recent invention.

However, despite exposure, this forgery probably will stay in circulation, as have the Protocols. It is well, therefore, that Jews be made acquainted with it, to the end that they may quickly expose this counterfeit when and where it re-occurs.

* * *

Yom Kippur a Day for Christians, Too?

A QUESTION asked in the *Christian Century*: "Should Christians Join Jews in Observing Yom Kippur?"

The editor of the *Christian Century* answers, in effect, "And why not?" Is not self-examination as good for Christians as for Jews? And is there not much of guilt in the nation and in its individuals that ought to be examined?

Moreover, this editor sees in Christian observance of Yom Kippur an antidote against the virus of race antipathy.

We would be very happy to see our Christian brethren joining us before the Most High on Yom Kippur. If it does nothing else it will serve to enlarge the significance of Yom Kippur among Jews.

We fear that Yom Kippur frequently is more a religious habit than an occasion of deep spiritual content. Its true meaning often is lost to the rationalistic children of these times whose rebellious minds protest against the mortification of the flesh as a religious practice.

Yom Kippur needs to be refreshed as a spiritual value. Certainly, many a Jew would look at Yom Kippur with fresh eyes if he saw his Christian neighbor observing it: "There must be a great deal more in Yom Kippur than I have found in it. From custom, it seems, its significance has grown stale in my heart.

"But my Christian neighbor takes Yom Kippur as refreshment for his soul. Upon him is no ritual compulsion to observe it, but he embraces it as a great day of life.

"Perhaps I have not appreciated Yom Kippur as a great spiritual treasure because it came to me by inheritance. To my neighbor, who has come to it by the effort of mind and soul, it is a beautiful experience. But how much more precious it should be to me who received it from my fathers who by great travail saved it for me through all the times."

So we welcome the Christians to Yom Kippur.

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Honesty Gets a Break in Germany

THE Aryan doctors recently were confronted by a dilemma: To be 100 percent Nazi or to be honest?

It was Herr Streicher who put them in this embarrassing position. He, the No. 1 anti-Semite of the Reich, had found out something new about Jews: Jews were in a dastardly conspiracy to poison the pure blooded Aryans with anti-toxins and vaccines!

This he easily proved to his own satisfaction. Who, he asked, are the chief discoverers of serums? Well, there is Ehrlich. A Jew! And Wassermann. A Jew! And Koch. A renegade Aryan who had a Jewish wife.

It was simple enough, he said. These Jews had given these serums to the world not for the purpose of ridding mankind of certain diseases (as they had avowed) but for the malignant end of defiling Aryan blood.

Therefore, said Herr Streicher, an end must be made of serums in Germany. No anti-toxin or vaccine should be injected into an Aryan's veins!

The Aryan physicians of Germany were alarmed by this. Though they could not deny that Jewish physicians had had a great deal to do with the discovery of important serums, they, at the same time, were obliged to confess that these serums had served most beneficently to save the lives of stricken Aryans.

But as good Nazis they were embarrassed. To admit that serums discovered by Jews contained great value might suggest that they were departing somewhat from the 100 percent perfection that is expected of all good Nazis. They were on the spot, as they say, . . . but they told the truth!

Streicher, they said, was preaching a dangerous doctrine. . . . "Occurrences of this kind," they announced "gravely endanger the development of healthy, efficient and therefore martial German people."

For standing by the truth they may be excused the defensive sophistry that these serums have to do with the development of a "martial German people."

Senator Hodges of Alabama and Suvalk

NOW there is Senator Hodges of the legislature of the State of Alabama. Rabbi Philip S. Bernstein met him recently. The rabbi and Father Riggs and Dr. Clinchy comprised a Good Will Pilgrimage that had come to Montgomery and has been invited to address a joint session of the legislature on the motion of Senator Hodges.

The rabbi asked to be introduced to Senator Hodges.

"Sholom alechem," said Senator Hodges.

"Alechem sholom," the rabbi answered with an inflection that indicated to the senator that the rabbi's mind was revolving on a question.

"Yes," said Senator Hodges, "I am a Litvak."

"Kovno?"

"No—Suvalk."

And how did the Litvak come to be Hodges? Well, he used to be Choydesh and changed it to Hodges . . . "What's the difference, Choydesh or Hodges, so long as you make a living and you bring up your children to be good Jews?" he asked.

Senator Hodges, it seems, is one of those fine Jewish spirits that many a small American community has known. Far from the body of Jewish life, these Jews have guarded their sacred inheritance, have not been less Jewish on account of being far from Jews, have been respected even more because they remained so faithful. Senator Hodges came to Fayette County Alabama, a peddler, the only Jew in the county, thirty years ago. There he remained, in time opened a store, prospered and became a respected man because of fair-dealing, a beloved man because of his kindness.

He was nominated for the senate and the fact that he is a Jew was not considered in the least a political disability in a community that (except for him) was 100 percent Christian. His character transcended any bias of prejudice. He has been re-elected by increasing majorities.

* * *

A Jew Who Has Served Good Will

WE applaud what Nathan Brindis of Lawrence, Mass., has done for good will. Not that Mr. Brindis said, "Now I will do something for good will." He merely followed his conscience as a social-minded man and Jew.

He is the chief stockholder of a shoe factory in Lawrence where there have been labor troubles, but not in Mr. Brindis's factory. Indeed, such are the respect and affection of his workers for Mr. Brindis that recently they



Oppenheim's famous depiction of the Seder.

met and voted to do an unheard of thing: To reduce their wages for the benefit of their employer.

Now when Mr. Brindis heard they were voting to do this, he hurried to the hall. . . . "No!" Mr. Brindis protested. He would never stand for that. He wanted no benefit at the expense of the workers. This was no time to reduce wages. On the contrary: This was a time for increasing wages. Therefore, he said, beginning July 1, wages in his factory would be raised ten per cent.

This, it seems to us, is such a serving of good will as no fine speeches can equal. It is even finer because it was no conscious effort toward good will but only the simple expression of the heart of a Jew who knows what is required of a man, in accordance with the prophetic writing.

Not that we believe that anti-Semitism will recant from its hate at the sight of Mr. Brindis doing this very decent thing; but we like to think that a Jew who exhibits a standard of conduct higher than that of most other men does increase respect for his people.

But even if Mr. Brindis's lofty conduct does not serve in the least to increase good will for Jews, it is a glittering example of unselfish social conduct in a world eager for the sight of such unselfishness. And that is enough.

Jewish Batons Over America

By DAVID EWEN



FOR several months now the symphony season has been in full swing in every important city in America. The symphony orchestra is, of course, an institution in our musical life; we have developed in America symphonic organizations which cannot be paralleled anywhere else in the world. But, as a composer once wrote, "there are no such things as good orchestras and bad orchestras; there are only good conductors and bad conductors." It is, therefore, interesting to glance at the head of each orchestra and notice who are the men who guide the destinies of our leading musical institutions.

A glance in that direction reveals not only that some of the greatest conductors in America today are Jews, but that the majority of our symphonic organizations are in the hands of Jewish genius. In New York, for example, no less than three principal conductors; this season, are Jews—Otto Klemperer, Bruno Walter and Artur Rodzinski.

Otto Klemperer, an exile from Hitler-Germany, opened the Philharmonic season with rousing performances of new and unfamiliar music. Klemperer, whose outstanding posi-

tion among modern conductors can no longer be questioned, is enjoying feverish musical activity in America this year—what with serving as the permanent leader of the Los Angeles Philharmonic Orchestra, and as guest for the New York Philharmonic and the Philadelphia Symphony. Klemperer, to be sure, is no novice to great success. In Wiesbaden he established himself as one of the great symphony conductors of our time; in Berlin he triumphed equally in his magnificent performances of modern opera.

In New York and Los Angeles his programs have been fresh and unhackneyed; his performances, vigorous and electric. He possesses a most dynamic baton—brusque and vital. His interpretations "live," pulsing with drama and rejuvenation.

Another exile from Germany has returned to the Philharmonic for his third consecutive season. He is Bruno Walter, one of the truly great conductors of our day. Born in Berlin on September 15, 1876, he received his musical education in the city of his birth. As a young man, Walter became acquainted with another Jewish genius of music, Gustav

Mahler, from whom he drew his inspiration. Today, Bruno Walter—though in compensation—is the foremost exponent of Mahler's music, and he does not permit a season to pass without performing some of the great music of his inspirer.

In 1922, Walter visited America for the first time, as a guest-conductor of the New York Symphony Orchestra. Since that time, he has acquired world-reputation—as director of the annual Salzburg festival, as a conductor at the Vienna Opera, as a guest in the leading opera-houses of Paris and London, and as a symphony conductor of the foremost orchestras in the world. Distinguishing himself as one of the most lyrical conductors of our day—an interpreter who penetrates into the very heart of the music he conducts and who brings out new hidden beauties—he is often termed the "poet of the baton." He is most celebrated in his interpretations of the music of Mozart, Weber and Wagner.

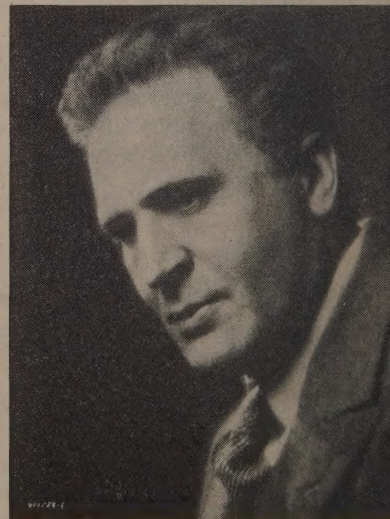
The third of the triumvirate of Jews who have guided the Philharmonic is Artur Rodzinski. Rodzinski, still a young man, served a valuable apprenticeship as conductor with the Curtis School Symphony Orchestra in



Otto Klemperer



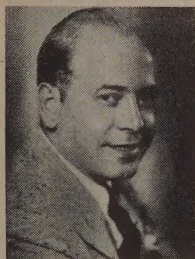
Ossip Gabrilowitsch



Bruno Walter



Vladimir Golschmann



Mr. Ormandy



Mr. Rodzinski



Issai Dabrowen

Philadelphia. There he acquired sufficient practice in baton technique to launch himself upon a symphony career. Three years ago he became conductor of the Los Angeles Symphony Orchestra. His importance grew to such an extent—he had a baton that possessed authority, musicianship and sensitivity—that he was invited by the Cleveland Orchestra to succeed Nikolai Sokoloff as its principal conductor. He accepted this position, and has since held it with enormous distinction. His experimental programs (the most unorthodox moderns—such as Igor Stravinsky) have done much to develop the musical tastes of his city. He has introduced operatic performances to his symphony programs—and gave magnificent versions of Wagner's *Tristan*. He is obviously a towering figure as a conductor, and the Philharmonic Society realized this when they engaged him for a short guest-period to introduce some modern works to New York audiences. His rigid rhythmic sense makes him uniquely talented for the performances of modern works; his period with the Philharmonic was artistically fruitful, indeed!

Having discussed the Philharmonic Society, we turn now to its neighbor, the Metropolitan Opera House. Over the Metropolitan, this year, the most important baton is once more that of Arturo Bodanzky. Successor to the crown once held so nobly by Arturo Toscanini—namely, that of director of all German opera—Bodanzky has held this post with unique distinction



Fritz Reiner

for almost two decades. He is not a Toscanini, to be sure—there is only one in the world. But he is a thorough musical scholar, a musician to his fingertips, a fine conductor, a profound lover of the music he conducts, and an electric personality. There is something about him, even in the manner in which he stands in front of his stand, in which raises his left hand in mid-air, in which he raps the baton sharply on the stand and then waves the rhythms at the faces

of his men, that demands respect and obedience. He seems to be electrified, and he seems to electrify his orchestra and his audience. Moreover, Bodanzky's performances—though they have been repeated for almost twenty years—have never approached stagnancy. He is constantly revitalizing and revivifying his interpretations, with the result that more than one critic has pointed to the fact that last year's Wagner cycle contained new shadows and depths, under Bodanzky's baton, never before perceptible. His performances this year are equally interesting.

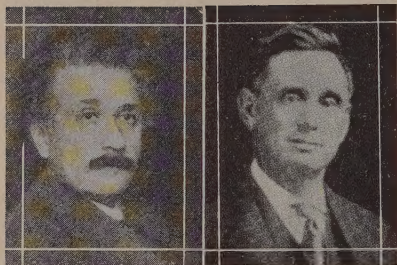
Turning to New York's neighboring city—Philadelphia—we find that its symphony orchestra has been directed, for half the season, by two Jews. The first was Otto Klemperer; the second, a young musician who only recently has soared to prominence and whose regular post is in Minneapolis. I allude, of course, to Eugene Ormandy. Ormandy is radio's gift to our symphony orchestra; he is the first conductor to have been developed entirely by the radio. Directing without a score, Ormandy conducted with a new freshness and vitality. Having been given an opening, Ormandy has "made good." As a result, he has since annually conducted in Philadelphia for a short period, and, more recently, he has accepted a permanent post with the Minneapolis Symphony Orchestra.

His work there has made musical history. Formerly an organization that lacked a spine, the Minneapolis Symphony Orchestra suddenly developed into an institution of great musical importance. In one season,

(Continued on page 254)

Recent Jewish Book Notes

By FANNY GOLDSTEIN



Albert Einstein

Justice Brandeis

IN the field of current literature, the Jew continues to play an important part, whether he is writing that which is in essence and in spirit definitely Jewish, or whether he is merely contributing to other fields. The output of books of Jewish interest and significance during 1934 was numerically smaller, but perceptibly improved in quality.

Death has taken its toll of Jewish scholars and literary figures. The

passing of the greatest Hebrew poet of modern times, Chaim Nachman Bialik, leaves a wide gap. He was a lyricist of the highest rank whose works in spirit re-echo the vigor and beauty of the writings of the prophets.



Fanny Goldstein

His passing has lent a spur to Hebrew which will doubtless result in the publication of many things which had been held in abeyance.

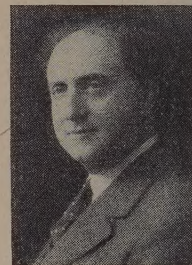
The demise of Rabbi Hyman Gerson Enelow has taken from America a man of great learning. In his devotion to study he proved a spiritual disciple of the rabbis and sages of old. His contributions to literature of a religious character were many and varied. Of special importance is his book, *Jewish Views of Jesus*, (Macmillan, 1931), and his magnum opus in four parts, *The Menorah Ha-Maor*.

The passing of George Alexander Kohut, rabbi and scholar, the son of the famous Dr. Alexander Kohut, and

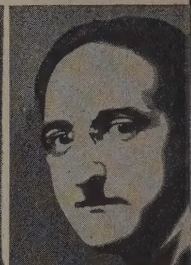
stepson of Rebekah Kohut, the eminent Jewess and author of *My Portion*, is a distinct loss. As editor of the *Hebrew Anthology* (Bachrach, 1913) and of many other studies, he brought a brilliant intellect, a fine literary sense of values plus reverence to the encouragement of Jewish scholarship. In 1919 he established at Yale the Alexander Kohut Research Scholarships in Semitics and later the Kohut Foundations in Vienna, Berlin, Budapest, and New York.

Max J. Kohler, historian and distinguished jurist, who spent himself advocating the cause of Jewish rights, was an expert on immigration problems whose labors in that field and in the defense of the oppressed were noteworthy. He died in harness working toward the settlement of German refugee problems. Since 1888 he had written articles on historical and legalistic subjects. His last study was *The United States and German Jewish Persecutions*, which was reprinted and circulated by B'nai B'rith.

The early passing of Paul Cohen-Portheim was a most unfortunate loss to letters. While this brilliant writer and analyst did not concern himself with subject-matter of Jewish significance, his interpretations of history and civilization revealed



George A. Kohut



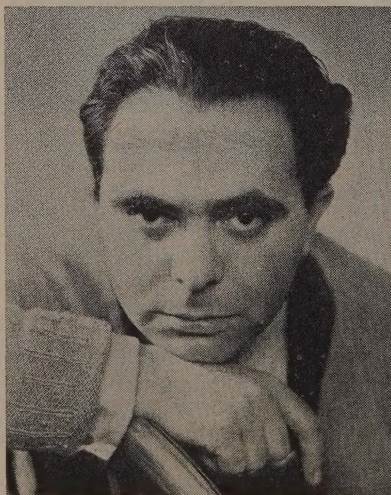
Louis Untermeyer

a profound intellectual background and a masterful literary style. His studies of European culture, *The Discovery of Europe* (Dutton, 1932), *Time Stood Still* (Dutton, 1932); and *The Spirit of France* (Dutton, 1933) were supplemented last year by *The Message of Asia* (Dutton, 1934).

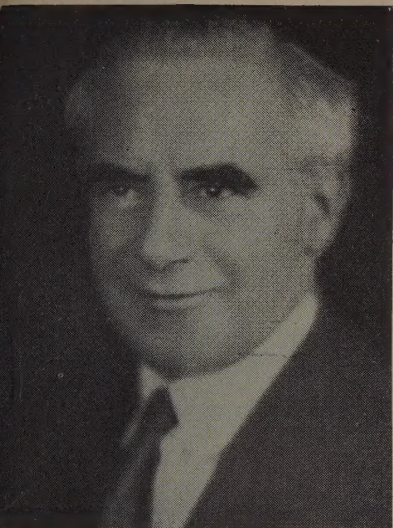
Arthur Weigall was not active in Jewish, but his highly original and authoritative studies of Pagans and Christians continue to grow in popularity among students and laymen alike. As Inspector General of Antiquities of Egypt, Weigall brought glory to his name and the accomplishments of his race through a multitude of incisive works on personalities of antiquity, notably *Alexander and The Great* (Putnam, 1933), *The Pharaohs* (Dutton, 1925) and *Sappho* (Stokes, 1932). His learning was wide, and his work was illuminating and interpretive to a high degree.

Readers who have revelled in the distinctive humor of *Potash and Perlmutter* will share the sense of loss occasioned by the death of Montague M. Glass, their originator. His deft touch and authentic characterizations have won him an unchallenged place among humorists and commentators on Jewish life. Dr. Maurice Fishberg, famous physician and anthropologist, a noted tuberculosis specialist, the author of *The Jews: A Story of Race and Environment* (Scribners, 1911), and of other important works, also passed away.

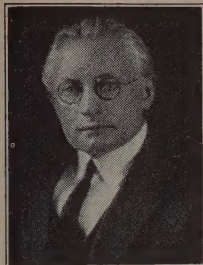
Jacob Wassermann, too, has gone on, but the sincerity and vigor of his conceptions stand unchallenged. His was a life of disappointment, of bleak and unhappy manhood. His



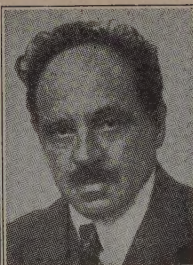
Louis Golding



Jacob De Haas



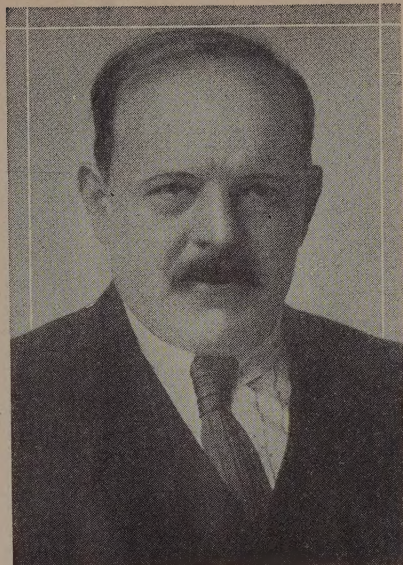
Rabbi Enelow



Jacob Wassermann

in spite of their tremendous importance as a record of Zionism and the upbuilding of Palestine.

Italy has honored two Jews with literary prizes. The Mondara Prize, regarded as the highest literary accolade in Italy, was won by Arturo Segre, a young Jewish novelist, for his first book, *Abraham Lewis*, the story of a Jewish family in Egypt. Louis Untermeyer, the American poet, was the recipient of the 10,000 lire cash prize, awarded for the best literary work on the beauty of Italy for his 1933 book, *The Donkey of God* (Harcourt, Brace, 1932) a collection of Italian folk stories for children. Samuel Eitchelbaum, Jewish dramatist and novelist of Buenos Aires, who writes exclusively in Spanish, was awarded first prize for his book, *The Immovable Traveler*, by the aristocratic Jockey Club Library of Buenos Aires for the best literary production of 1933. Gustav Eckstein, author of *Noguchi*, *Lives*, and *Kettle*, and instructor in physiology in the College of Medicine, University of Cincinnati, was awarded the \$500 Sachs Prize for



Chaim Nachman Bialik

self a split personality, neither Jew nor Christian, neither German nor Jew, a nature in constant conflict, his inner unhappiness taught him to picture the tragic in human life, and his books are stamped with a symbolic and terrible significance weighted by the realistic in life while his characters are pictured as striving against many odds for social adjustment. *I Am a German and a Jew* (Coward-McCann, 1933) and *Kerkhoven's Third Existence* (Live-right, 1934) are both posthumous volumes issued recently.

It is interesting to note that a new English translation of Theodore Herzl's *Jewish State*, which has long been out of print, has been revised and brought up to date with a foreword by Israel Cohen, to commemorate the 30th *Jahrzeit* of the inspired founder of Zionism.

The Zionist Archives, started in 1919 in Berlin by Dr. A. Hantke and Dr. T. Zlocisti have recently been transferred to the new building of the Jewish Agency at Jerusalem. Not only Zionists, but certainly Jews at large, know little of these archives,

outstanding achievements in the realm of arts and sciences in 1933.

Columbia University Library has been enriched through the purchase of Hebrew manuscripts from Rabbi David Fraenkel of Vienna, containing 650 specimens in Hebrew characters, plus others in Arabic, Persian, Turkish, Spanish, and Italian which supply information on hitherto unknown phases of Jewish history and literature.

The new one-volume *Encyclopedia of Jewish Knowledge* (Behrman, 1934) edited by Jacob de Haas, is one of the most useful and important books on Jewish life which has been issued for a long time. It is especially strong in the biography of contemporary Jewish leaders. Modern words, terms, and places of Jewish significance not to be found anywhere else are also included; yet, at the same time, space is given to personages and events of the past. It is the only recent work which supplements the great twelve-volume Jewish Encyclopedia issued in 1906-

(Continued on page 256)



Ludwig Lewisohn



Lion Feuchtwanger



Dr. Newman



Dr. Gershenfeld



Sholom Asch

Jews Aid World Science

By BERNARD POSTAL



HISTORY is a reliable guide, future generations will regard as the true immortals of the twentieth century the unselfish and unhonored pioneers who are now devoting their lives to blazing new trails in every field of scientific activity. Throughout the history of scientific progress, Jewish scientists have had a distinguished part in the ceaseless and heroic battle with the mysterious forces of nature. Of particular interest are the contributions by Jewish scientists to man's knowledge and well-being in 1934. This short review of Jewish scientific accomplishment during 1934 will be divided for the sake of simplicity under the general headings of medicine, biology, chemistry, physics, geography, inventions, honors and obituaries.

Medicine

WHAT is probably the most notable scientific contribution by a Jew during the past year is credited to Dr. Maurice Brodie, youthful Canadian physician, whose development of a vaccine to immunize children against infantile paralysis opened the way to the ultimate conquest of that dreaded scourge of childhood. A year ago, Dr. Brodie, assistant to the director of the research laboratories of New York City's department of health, found that the infantile paralysis (poliomyelitis) virus, first discovered 25 years ago by Dr. Simon Flexner, traveled up the olfactory nerve to the brain, then to the spine. In the search for a practical vaccine, the young doctor found that, if he mashed the spinal cords of monkeys infected with the virus with formalin, the resultant mixture would immunize other monkeys against live virus. To make certain that the long-sought vaccine was not harmful to humans, Brodie and his laboratory associates vaccinated themselves. Unharmful by the experiment, they made the ultimate test of children. The first two dozen vaccinated all developed immunity, thus giving hope that the fight against infantile paralysis is almost won. Since that initial test, 300

other children have been successfully vaccinated against infantile paralysis. Working in the same field, Dr. S. D. Kramer, of Brooklyn, developed a successful process for immunizing animals against infantile paralysis, and it is believed that his vaccine, too, can be adapted to humans.

Equal in importance to Dr. Brodie's discovery was the development by Dr. Gregory Schwartzman, of Mt. Sinai Hospital, New York, of a new method of creating immunity against bacterial diseases which promises to open up an entirely new field in the prevention and treatment of all diseases of bacterial origin, such as pneumonia, tuberculosis and similar scourges. Dr. Schwartzman's discovery has already resulted in the development of a new serum for typhoid fever. The new serum shortened the course of the disease in about seventy percent of the cases and otherwise proved beneficial to the patients in freeing them from general toxic effects.

In the ceaseless war on tuberculosis Jewish physicians made considerable progress. Dr. Emil Bogen, of the Olive View Sanitarium, Olive View, California, reported to the American Chemical Society the employment of beryllium, an extralightweight airplane metal, to detect the existence of tuberculosis before it is found by other methods. Dr. Bogen's experiments revealed that beryllium, when mixed with chlorine so that it can be injected under the skin, makes tuberculosis worse, thus speeding up diagnosis, since the only cure now known for the white plague lies in early diagnosis and treatment. Benjamin Goldberg, professor of medicine at the University of Illinois, discovered that tuberculosis is a disease of dietary habits on the basis of experiments showing that the races having an apparent resistance to tubercular diseases all have diet containing large quantities of proteins, fats and a balance of carbohydrates, with an adequacy of mineral salts and vitamins. The late Dr. I. D. Bronfin, for more than a decade medical director of the National Jewish Hospital at Denver, instituted the

successful efforts carried out at that institution to test a tuberculosis serum by innoculating 25 life convicts of the Colorado penitentiary.

Equally valuable were the contributions of Jewish scientists in the field of cancer research. Dr. Adolf Edelmann, director of the Vienna Cancer Research Institute, and his associate, Dr. Fritz Silberstein, claimed to have found the antidote of cancer, a substance which dissolves and kills the cancer microbes. Edelmann and Silberstein produced from human cancerous tissues an organic substance which is supposed to dissolve cancer cells. Use of specially endowed cells within the human body as a new method of treating cancer was outlined to the American Congress of Physical Therapy by Dr. Gustav Kolischer, of the Michael Reese and Mount Sinai Hospital in Chicago.

Dr. Reuben L. Kahn, of the University of Michigan, who is being hailed as a future Noble Prize winner in medicine, because of his discovery of the Kahn test for syphilis and the discovery of the existence in the skin of a power of immunity to diseases ten times greater than that found in the blood stream, continued his notable medical researches this year. He laid before the American Association for the Advancement of Science experimental evidence that the blood serum and fluids of the body not only defend the organism when it is attacked by bacteria, but also that every body cell has a similar powerful mechanism which aids the body whenever it is attacked by bacteria. He also proved that one of the major causes of hay fever is not sensitivity to various irritants but rather an oversupply in the body of the defenses which ward off disease.

An encouraging note in the campaign of medical science to find a means of effectively combatting encephalitis (sleeping sickness) was sounded by Dr. Samuel A. Goldberg, of the Presbyterian Hospital, Newark, N. J., who reported favorable results from the experimental use of the X-ray in treating mice inoculated with virus of sleeping sickness. In revealing the results of his experiments he showed that of forty mice



Dr. Jacob Goodale Lipman

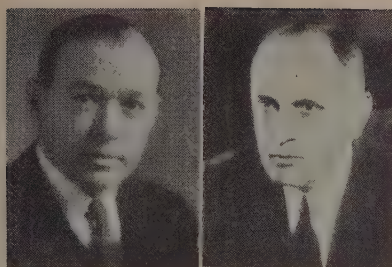
inoculated with the virus and treated with X-ray, twenty recovered and the other twenty lived longer than forty. Other mice similarly inoculated who were not treated with X-ray. Of these latter all but one died. Medical men believe that these experiments hold out a distinct promise of future advancement in the treatment of the disease.

Discovery of permanent relief for sufferers from heart disease by removing the entire thyroid gland of such sufferers was announced to the Federation of American Societies for Experimental Biology by Dr. Herman L. Blumgart, of the Harvard Medical School and Dr. David D. Berlin, of the Beth Israel Hospital in Boston. A vaccine which has been one hundred percent successful in the prevention of peritonitis in more than 1,000 cases was discovered by Dr. Bernhard Steinberg, pathologist of the Toledo, Ohio, hospital.

Of importance, too, was the discovery by Dr. I. M. Rabinovich, of McGill University, Canada, that diabetes is hereditary, and the development by Dr. Jesse G. Bullowa, professor of medicine at New York University, in collaboration with investigators of the New York department of health, of 32 virtually specific curative serums which will in the near future enable science to classify pneumonia as one of mankind's controllable diseases.

Biology

Of particular significance were the experiments of Dr. M. H. Lurie,



Dr. R. L. Kahn

"Roxy"



Albert Einstein

with his associates in the Harvard Medical School, demonstrating that there is a constant electrical activity going on in the living brain. The importance of these experiments is that they may determine the part played by the electrical activity of the brain in the process of hearing, and thus perhaps lead to the discovery of some means of restoring their hearing power to the millions of people who are now deaf or partially deaf. Brain studies also occupied the attention of Dr. L. J. Pines, of the Bekhtereff Brain Institute in Moscow whose investigations exploded the theory that brains of backward peoples are essentially different from those of the more advanced races.

Dr. David Macht of Johns Hopkins University proved that the use of digitalis for treating diseases of the heart must be adjusted to conform with barometric pressure and the humidity. He also discovered that ultra-violet rays will destroy the toxic poisons of deadly snakes like the cobra, copper-head or rattler.

Wide interest was aroused in the announcement by Dr. Louis Bachrach and Dr. Albert E. Goldstein of Sinai Hospital, Baltimore, that they had



Dr. Maurice Brodie

developed evipana, a new anesthetic which puts the patient to sleep in slightly over twenty seconds, allows him to awaken within six seconds after the needle is withdrawn from the arm, refreshed and without the nausea commonly associated with ether and other anesthetics, and eliminates the mental and physical shock of most drugs. Utilization of the climatic influence on blood in treatment of heart disease, asthma, diabetes and anaemia through a special climatic chamber is credited to Dr. Ernst Homberger, of Frankfort, Germany. Other contributions in this field were the discovery by Dr. L. Greenberg of the Yale Medical School that nicotine acts on the adrenal glands which in turn cause the glycogen stored in the liver and muscles to turn into sugar, thus temporarily assuaging hunger and fatigue; and the presentation by Dr. Charles B. Lipman of the University of California of support for his theory that bacteria may survive millions of years in the discovery of living bacteria in 800 to 1400 year old pyramids in Peru and Mexico.

Chemistry

COMPARATIVELY few contributions were made last year in this field by Jewish scientists. Dr. A. B. Scheinmann of Russia worked out a method of underground distillation and cracking of oil in an effort to obtain the huge amount, sometimes as much as ninety percent, of petrol-

(Continued on page 239)

The Glory is Dust

A Short Story by LOUIS GOLDING



FOR a long time, it seemed, I was utterly alone in Salonica; a foreign soldier among foreign armies. The flags of England and France, Serbia and Greece all fluttered proudly in the air. But where was my flag, the flag of Judah which is white with snows and blue with skies?

Then, one day, I entered a bazaar in the Venizelos Street, and saw the dark-brown eyes of Raoul, gazing from the shadows into mine. An unspoken word, a mood, and something I cannot explain, passed between us. Then suddenly—"Yahudi?" he asked me.

"Yahudi!" I answered at once, and our hands met in that dark bazaar with a warm grip of friendship.

I found he could speak French. This was fortunate, for the tongue of the Salonica Jews, as the whole world knows, is a kind of Spanish which was taken over with them to Turkey in the tragic, blood-soaked days of the Inquisition. I did not know Spanish. Nor could I converse here with Raoul in the intimate Yiddish, whose words were sweetened for me by a dead mother, and halloed by a dead father. I remember once, a crowded tramcar carried me along the gorgeous Embankment, and I felt my soul quiver as I heard a little girl ask her mother in Yiddish: "And, mummy, will there be kugel for Shabbos?" But they got off before I could go over to join them in a Yiddish-speaking fraternity.

You can picture my joy when, later, Raoul took me to Rabbi Joseph, who not only spoke the Spanish of his own folk, but also that same Yiddish. It sounded in my ears like the light silvery tinkle of wine goblets at a wedding-feast.

Rabbi Joseph was most kind to me. He told me many tales of the strange, barbarous people who inhabit those lands. Of Turks and Greeks and Serbs, waging endless wars while the Jew waited patiently for his redemption.

Then it was he said to me: "Tell me, my son, your duties in the barracks. Do they permit of your going to Synagogue?"

I answered that it was not always possible.

"And what Synagogue do you attend, when you can get away?"

"Raoul once took me to the Great Synagogue," I replied, "in the Street of the Bulgar-slayers!"

"Ah!" he smiled. "Raoul wants to show you the fine ways of the wealthy Jews of Salonica. But come, my child, come to my little Synagogue on the hill. It holds but a minyan or two, yet it is like a precious stone in the Ephod of Aaron, the High Priest. See that white tower against the harbor? Not long after that tower was erected, a Venetian Jew built my Synagogue. You must see for yourself. Outside, it is a Garden of Eden. Within, throughout the year, there is a quiet murmuring as of the rustling of the myrtle in the Tabernacle. The aroma is of citrons and of Kiddush wine. You feel, my son, that there, our ancient God is very near. And above the darkness of the Synagogue there is a Light, a Warmth, a Sun, and they are the fringes of the Glory of God."

Rabbi Joseph's eyes twinkled in his venerable face like stars among clouds. Rapidly he drew his slender fingers through his beard. I realized that the Synagogue was part of himself, and that he was part of the Synagogue.

"Listen, my child," he continued. "When I leave my Synagogue, I feel I am in exile. Our harps still hang upon the willows by the waters of Babylon, and they still ask us to sing God's song in a strange land. Then, the moment I cross the sacred threshold, The Tribes, dispersed in the freezing cold and the perishing heat of the world, all unite and become one. The Temple still mounts to the skies on Zion, and its towers of gold are crowned with marble pillars. No exile. No blood. No tears! Ah, my child, I fear I weary you. But my old head pursues these fancies as though they were birds soaring upon the face of heaven itself. You do not understand. Ah, well! Tell me, tell me, have you news from your sisters at home?"

It was not long, you may be sure, before I climbed the hill of which the Rabbi spoke. It rose sheer to

the ancient Turkish walls that encircled the city. Behind me lay the harbor, like a silver curtain upon which the sails of ships shimmered like gems, topaz, garnet and crystal. In the distance, across the Aegean Sea, rose that far wonder, the Mount of Olympus, whose playful gods were striplings when the God of Israel was already hirsute with forests, and his beard was plunged into the dust of stars.

It was, indeed, the most beautiful Synagogue I have ever seen. St. Sofia, in Constantinople, and the Parthenon in Athens, have more grandeur, are more wonderful to the sight, but theirs is beauty only of form, while Rabbi Joseph's Synagogue had a beauty of the spirit too.

Its lines were simple and strong like the faith of the Patriarch Abraham. And yet, though it was centuries old, it still seemed young, like a perennial David keeping his sheep. The windows were stained in the blood of violets and roses. The Ark of the Law, and the Reading Desk were cut of freshly smelling cedar wood, and carved into amazing shapes with birds and beasts interlocking the Shields of David. Before the Ark of the Law was a curtain made of some ancient Persian material. But the real pride of the Synagogue, and the treasure of Rabbi Joseph's heart was one of the Scrolls of the Law. Its value lay not in its fine wrappings and its precious ornaments, though these were unutterably beautiful, but because the words of the parchment had been written long centuries ago by pious hands. The initial letters were illuminated in blue and scarlet and gold. When the Scroll was rolled open and the Cantor began his chant from it, the air seemed filled with wings.

"Well?" said Rabbi Joseph. "Do you like it?"

I could not speak. I gazed into his eyes. I think he understood.

From that moment, my loneliness in Salonica was ended. Always, when I returned from duty in distant parts of Macedonia, I went at once to Rabbi Joseph's Synagogue. "My Jerusalem," he called it. And it was mine, too. With me, I brought along



I found Rabbi Joseph standing among the ruins.

Jewish officers of the British, French and Serbian armies, and I remember how proud Rabbi Joseph was when the stalwart soldiers marched up to the reading desk, medals jingling, to read from the Law.

I now come to that part of my tale where I would rather have stopped. One evening I was riding southwards toward Salonica. As I emerged from among the surrounding hills, I saw far away in the direction of the Aegean Sea, a huge red flame burning in the sky. What can that be, I asked myself? Surely, the sun does not set in the south! More likely an oil-tanker on fire in the harbor.

I soon discovered the truth! It was no oil-tanker, but the city itself that was ablaze. But even now the terrible fire had almost spent itself. When that awful conflagration had died down, the fields of Kolomania were filled with forty thousand homeless Jews. Yet I did not think of that just then. Like a quick sword new fear thrust at my heart. Rabbi Joseph! His Jerusalem!

I set spurs to my horse and rode like a devil into the city. The ruins were still smoldering like a mountain of ashes. Splendid shops newly erected, imposing structures that had stood for centuries, embraced and

fell in a death-grip. Soldiers and civilians reeled through the streets, drunk with stolen wine. The staring eyes of a Jewish mother passed me. "Rochke," she moaned, "where are you, Rochke, where are you?"

At last I arrived at the spot where the "Little Jerusalem" had stood. It was a pile of charred timber. Against the side of the gaping opposite wall, I saw the Ark of the Law encircled by a high, terrible flame. The wind swung round, and drove a cloud of smoke straight into my face. Choking, I turned and closed my smarting eyes. When I opened them again, and looked in the direction of the Ark, I saw a little old figure clambering slowly towards it. Then suddenly, with an awful cry, it ran tottering up to the burning Ark.

"My God!" I cried, "Rabbi Joseph!"

Suddenly it flashed upon me what it was he sought. His life was dedicated to that Scroll of the Law. Oblivious to the flames and the smoke, he was trying to rescue it, as though it were a child of his. Then I realized that the Scroll must have been long since devoured by the flames. Simultaneously, too, I realized that the old man was in dire peril. I sprang into the ruins, and caught him, just as his hands started

beating helplessly in the air. He collapsed in my arms.

When I got him out into the air, I saw that though shaken, he had not been seriously hurt. I jumped on my horse, a soldier handed him up to me, and I rode with him to his home, which fortunately was situated in that part of the city which had been spared by the fire. Before I left he opened his eyes, and smiled at me like a child.

For the next three weeks I was away at the front. When I returned to Salonica, my first concern was to visit Rabbi Joseph. His wife opened the door to me.

"Well, mother," I said, "and how is the Rabbi?"

"His body is well, my son," she answered gravely. "His body is well, but something strange, very strange, has come upon him."

"May I see him? Is he still in bed?"

"We tried to keep him in bed," she told me, "but he was worrying all the time about his Synagogue. He went out three days ago. We could not stop him. Each evening, he comes back muttering—'Where can it be? I have not found it yet. O God, help me find it!'"

(Continued from page 235)

ANTI-JEWISH agitation by Nazis in countries outside of Germany took a serious turn for the worse during the past month.

In Jerusalem, Nazis openly circulated leaflets in Arabic and English, calling upon Arabs to boycott Jewish trade.

Nazi influence is growing so strong in Hungary that Austrian Jewish leaders have expressed grave concern for Hungarian Jewry.

A report on the Nazi terror against Jews in Danzig has been submitted to the Secretariat of the League of Nations; its contents will be revealed in May.

In Poland the anti-Semitic (although not necessarily Nazi) movement has reached such proportions that all political parties in the country may be dissolved.

In Austria, according to latest reports, the Nazi subsidized press is conducting anti-Jewish propaganda which is reaching a point dangerous to the Jewish population.

And in New York City, Nazis have passed out circulars charging that "the Jews have sentenced Hauptmann" and that the Hauptmann sentence is "a Jewish ritual murder". Yorkville Nazis have been raising funds for Bruno Richard Hauptmann's defense.

In Germany itself, the hypocritical hint was given, through the Nazi press, that "nothing more will be undertaken against the Jews in Germany". Even if "nothing more" will be undertaken against German Jewry, what has already been done is almost irreparable, and the present status quo is intolerable. But even that slim promise has since been proved false. No sooner was the Saar region turned back to Germany on March 1 than mass arrests of Jews took place throughout the country, causing a new panic among German Jewry. Jews who returned to the "fatherland" from the Saar were immediately seized and, with no political or other charges being made against them, were thrown into the dreaded Nazi concentration camps. These arrests were made after the victims had peacefully been permitted to move bag and baggage from their homes in the Saar into Germany itself.

But all the above concerns only Saar refugees. What about the mass of German Jewry itself? Are they to be left unmolested from now on? This is what Dr. Johann von Leers, leading authority on the Jewish question in Naziland, had to say:

A CROSS-SECTION

(Compiled with the aid of...)



Jewish refugees from Germany at work on the Haifa Bay project in Palestine. The entire area from Haifa to Acre is being divided into three sections, one industrial, one residential, and one agricultural, to support the increasing population of the cities.

"The exclusion of Jews from all state offices is only the first victory in our battle. The fight must be continued. We must carry it further against the Jewish spirit." Echoing his sentiments, the *Volksparole*, a Dusseldorf paper, stated editorially: "With implacable will we shall succeed in crushing these sons of the desert finally and completely."

In a recent address before the Anglo-Jewish Association in London, Sir Leonard Montefiore declared that the economic situation of German Jewry is not improving in any way, and that in Hesse and Franconia anti-Jewish feeling is stronger than ever.

Furthermore, a new anti-Semitic paper, *Judenkennner*, has been started in Berlin, where such papers are hardly likely to start or continue without the approval of the government. It advocates that the anti-Jewish campaign proceed.

The Berlin correspondent of the *New York Times* cabled his paper that far from urging a modification in the treatment of Jews, the Nazis have only used an announcement to

that effect as a strategic means to cover up a new and worse drive against them.

SPECIAL identity certificates similar to regular passports have been introduced into Holland for the benefit of Jewish and other refugees from Germany. They will be issued, however, only to those who have lived in Holland not less than 18 months.

AMETHOD by which mothers can be spared the disabilities usually suffered after childbirth has been developed by Dr. J. L. Bubis, consultant in obstetrics and gynecologist of Mount Sinai Hospital of Cleveland. He is a member of Cleveland Lodge, B'nai B'rith.

Medical authorities are hailing Dr. Bubis's procedure, which consists of immediate surgical repair of the mother after the birth of the child. The method is not new, but Dr. Bubis has kept careful records of more than 2000 cases at Mt. Sinai which present persuasive evidence in favor of it.

OF JEWISH LIFE

(Jewish Telegraphic Agency)

MARCH 5 was the 50th anniversary of the death of Joseph Lazar Bernstein, first biographer of Abraham Lincoln published in Russia, in Russian and Hebrew periodicals. He was also author of the "History of the Russian Government".

At the instance of the government educational department, he was requested to open a Government Public School for Jewish boys. He founded a school in Shavly and was principal of it from 1848 to 1866, at which time he was instructed to form a similar school in Meretz. His last work, "The Hand of Gold," was published in Warsaw in 1884. For a time he served as secretary to Count Strykowski. He died in 1885.

All of his children live in the United States, and his son Benjamin Danville, Ill., has been a member of the local B'nai B'rith lodge for many years.

CALL to promote the Hebrew movement in the Diaspora and to develop the growth of Hebrew culture in Palestine has been issued by the Bialik Fund, which has been established in Jerusalem by the Jewish World Union.



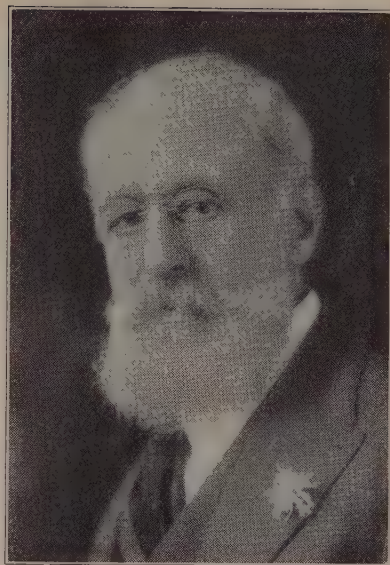
Harvesting grapes at Rishon-le-Zion.

THE repeal of the 18th Amendment in the United States and the growth of the Jewish population in Palestine since the War are given as reasons for the marked revival of the wine industry of Palestine,

THE late Joseph E. Bernstein, one of the founders of the Hebrew Home for Orphans and Aged of Hudson County, N. J., had been president of that institution for the entire 20 years of its existence. David M. Klausner, Jersey City attorney and second vice president of the B'nai B'rith Council of New Jersey, has just been elected to succeed him.

THE second annual meeting of the Southern Jewish Youth Assembly will take place at Nashville, Tenn., on April 27 and 28. The organization has a four-fold program: dissemination of peace, betterment of the understanding between Jews and Gentiles, and cultural and social events. It is made up of representatives of Jewish youth groups, throughout the South.

PROF. DAVID PRATO, prominent Italian rabbi, is to succeed the late Dr. Angelo Sacerdoti as Chief Rabbi of Italy, according to the Jewish Telegraphic Agency.



Ben Altheimer

BEN ALTHEIMER, New York, one of the founders of the National Jewish Hospital at Denver, a pioneer promoter of Flag Day and a member of B'nai B'rith's Ebn Ezra Lodge of St. Louis, recently celebrated his 85th birthday.

MRS. ARTHUR BRIN, of Minneapolis, has been re-elected President of the National Council of Jewish Women at its 14th triennial convention in New Orleans. Most of the other officers were also re-elected.

Delegates from 200 cities attended the convention. Miss Cecilia Razovsky reported on the Council's work with regard to the German situation. The program included addresses by Mrs. Brin, Mrs. Hannah G. Solomon, Prof. Lindeman, Dr. Lurie, Leo W. Schwarz, and Dr. A. L. Sachar, National Director of the B'nai B'rith Hillel Foundations, as well as a seminar on racial relations conducted by the National Conference of Jews and Christians.

Mrs. Brin pleaded for "scientific analysis and study" of problems likely to confront American Jews of the future.

ORT has announced that it will soon float a huge loan to settle 25,000 Jewish families in Biro-Bidjan. Those to be settled will be German Jewish refugees and Polish Jews. According to the plan, the Soviet government is to assume liability for the principal and the interest of the loan.

and especially the increased cultivation of the vineyards in and near Rishon-le-Zion. The wine cellars in the latter colony are the second largest in the world.



The PRESIDENT'S PAGE

I SUGGEST to those sections of the Jewish press which assume to speak for the American Jewish Committee or the American Jewish Congress that they slacken their super-ardent partisanship. They are doing the cause of American Jewry much harm by exaggerating differences of viewpoints and making it appear that the Committee and the Congress are bitter foes rather than rivals in the performance of common tasks, each striving in its own way to do most and best. United action by all representative bodies in American Jewry would by all means be better, but that devoutly wished for consummation is being hindered, not helped, by the injudicious fulminations of an ill-tempered press.

Are German Jews Germans when Nobel Prize Winners?

PROFESSOR HARRISON HALE has made a study of the nationality of Nobel prize winners. This study shows that of a total of 145, Germany has bagged the largest number—39. England is next with 19, closely followed by France with 18½ and the United States is fourth with 16.

The publication of these figures has moved a number of people to take their pens in hand. One writes, "It is true that 39 persons in Germany have been honored with the Nobel prize. In some cases the prize was awarded jointly to two winners. But 14 of those 39 were Jews and since the present German government has no use for Jewish scientists, these 14 should be subtracted from the German list. It is also interesting to note that while 60,000,000 Aryans of Germany, as Mr. Hitler prefers to call them, produced 25 prize winners, the 590,000 Jews of Germany produced 14."

The Science Editor of the Scripps-Howard League who discussed Professor Hale's study in a subsequent article said he had not commented upon the German-Jewish phrase "be-

cause I think it is a well known fact that the situation is deplored by the entire academic world. The fact that the universities of America, England, and other nations have made places for the Jewish scientists driven out of Germany speaks for itself."

Hillel Ha-Shem (Desecration of the Name)

VERY distressing are the recent dispatches describing street clashes between religious and non-religious Jews in Tel-Aviv, because of non-observance by the latter of the Sabbath, resulting in bodily injuries to many, the destruction of considerable property, the intervention of British police authorities and the arrest of some engaged in the melee.

Such an incident tends to shatter many ideals. Tel-Aviv is an all-Jewish community. It would seem, therefore, that if anywhere in the world Sabbath observance would be easy, Tel-Aviv is that place. The only need is a wish for it. Seemingly that wish is non-existent with some who have chosen Palestine as their home. Side by side with the disappointment thus created is the short-sightedness of those others who believe that they are serving the cause of Judaism and hallowing the Jewish Sabbath, by smashing windows, forcing Jewish passengers from cabs and otherwise flagrantly desecrating the day for whose sanctity they are contending.

I repeat, all of these lamentable occurrences are extremely disturbing to the Jew with an ideal. They awake him, with a shock, from his dream.

Christians Are Turning to Yom Kippur . . . Jews . . . ?

AN editorial in this issue of the Magazine is captioned "Yom Kippur for Christians, Too." It commends an eminent Christian clergyman for urging Christians to observe Yom Kippur by holding religious services in their churches on that day as a mark of respect for and good will towards their Jewish neighbors.

The suggestion has met with a hearty response from churchmen all over the land and quite likely many

churches will be open on the next recurrence of the holy day.

Christians observing Yom Kippur furnishes a Jew of long memory with much food for thought and observation.

Time was within my memory when Jews who openly desecrated Yom Kippur in Cincinnati might be counted on the fingers of one hand. I could give their names even now. With these few exceptions, every place of business controlled by a Jew was closed tight from the eve of the Day of Atonement until at least sundown of that day. As a boy the sight of store after store bearing a card "Closed on account of Jewish holiday" gave me a thrill which has never left me. It did me good to see Christians read those cards and nod their heads in approval. No one ever uttered a word of disrespect in the presence of the evidence of the Jews' self-respect.

Years later I wrote for a daily newspaper and it fell to me to write about Jewish holidays and how they were observed. When Yom Kippur approached, I wrote of it and I was able to say that nearly every Jew in Cincinnati refrained from work and practically every place of business under Jewish management was closed for 24 hours. It seemed to give satisfaction all around that the Jew was willing to forego his accustomed pursuits on what the Gentile called the "Jewish long day." I never heard of a Jewish failure that could be traced to an observance of Jewish holy days. Nay, Jews prospered despite the closing of their stores on such days. And now?

Alas, Yom Kippur is neglected. Signs "Closed on account of Jewish holiday" are rarely seen except in the regions of small stores. The big business houses are open. Some of their owners are in places of worship during the Memorial exercises. Some of them are there for a longer period. Some are there not at all. Conditions are much the same everywhere, I am told.

Anomalistically not rarely such non-observing Jews are leaders in Jewish religious life, both local and national. Too often men with high sounding names and others with fat bank accounts are selected to promi-

nt positions, regardless of the inconsistency of their practices with the ideals they are expected to uphold.

Well, I said in the beginning of this item that Christian observance of Yom Kippur had started me thinking. It has, hasn't it?

Palestine in the Public Eye

THE general manager of the Jaffa Citrus Exchange told press representatives in Tel-Aviv a few days ago that this season more than six million boxes of citrus fruit will be exported, and in about seven or eight years the area which is already planted will be producing at least twenty million boxes for export. Difficulty, however, was encountered in exporting the present crop because the railways are short of engines and of locomotives. He invited on the government taking immediate steps to increase the capacity of railways and of the ports in measure corresponding to the very large crops of the next few years.

Dr. Georg Landauer, Secretary at Jerusalem of the Central Bureau for Settlement of German Jews in Palestine, which obtains its funds from America through the United Jewish Appeal, expects 15,000 German Jews to settle in Palestine during 1935.

From the Spring of 1933 to the end of 1934, 20,000 immigrants entered Palestine from Germany, half of them without means. Since April 1933, 33% of all certificates, by express decision of the Palestine Government, irrespective of the long urge for emigration in other countries, especially in Poland, are sent to Germany. Of \$5,000,000 collected up to October 31, 1934, for German Jews outside of Germany, 50% was used for immediate relief at the spot; 20% was handed over to the Central Committee for Aid and Construction, and 20% went to Palestine.

Of the 20,000 German Jews who have settled in Palestine, 8,000 have gone on the land and about 12,000 to the towns, 6,000 of them in Tel-Aviv. About 60% of these immigrants are under thirty years of age. The German Jews who have settled in the cities have demonstrated their skill in industrial arts. They have established new industries and have introduced new projects into the country. Of the new enterprises started, 45% were founded by German Jews, although their participa-

tion in the immigration amounted only to 25%.

Marriages are becoming frequent between the earlier East European Jewish settlers in Palestine and the newly arrived Western Jews.

President—Patriarch—Patriot

ALL the world united on a certain day in March in paying tribute to President Thomas G. Masaryk, of Czechoslovakia, because it was the 85th anniversary of his birth. President Masaryk is primarily a humanitarian. He was that before he was called to the Presidency of his country, and he has yielded up none of his character as such, since. Fortunately indeed is the land which has such a man to lead it. He is the embodiment of the ideal chieftain whom the Hebrew prophet visualized, thousands of years ago, motivated "Not by might and not by power, but by My spirit, saith the Lord of hosts."

I had pleasure in cabling to President Masaryk the following message of congratulation on his natal day:

"B'nai B'rith throughout the world congratulates you on your 85th birthday and prays that your life, distinguished for love and consideration for fellowmen, may be long continued in health and happiness."

ALFRED M. COHEN.

Jews Aid World Science

(Continued from page 233)

ium left in the ground after an oil well goes "dry." A step towards the discovery of the lost secret of Stradivarius and Guarnerius, famous violin makers, was made by Dr. K. L. Horovitz of Purdue University who, by turning the X-ray on various instruments, found that the structure of the wood used in a violin is more important than the supposed virtues of a varnish. Dr. M. Goldberg of London had a part in the first artificial production of the male sex hormone announced by Professor L. Ruzicka of Zurich. Professor M. Zeiter, a German savant now in England, found a new and extremely valuable chemical element at the bottom of the sea after passing sea water through a condenser.

Physics

ONE of the most fascinating physical developments of the year was Dr. Albert Einstein's lecture before the annual meeting of the American Association for the Advancement of Science in which he not

only presented new proof of his famous theory but explained it in such simple language that the tradition of only twelve scientists understanding him was completely upset. The young and brilliant Dr. Solly Zuckerman of South Africa amazed British savants last year by presenting convincing evidence against the accepted theory that all lower animals, even amoebae, can think. He showed that all animals inferior to man merely react to stimuli and have no faculty of reason. Dr. W. M. Cohn of the University of California, in observing a total eclipse of the sun seen from Losap Island, found a method of telling the composition of the sun by the vibration of its light. New possibilities in the electrical treatment of disease were opened up when Professor Harold A. Abramson of Cornell Medical College announced the discovery of new methods for measuring the tiny charges of electricity known to be present in bacteria, virulent and non-virulent, and in living cells in general. Although his discovery is still in its experimental stage, it has already made it possible to distinguish between the virulent and non-virulent forms of the organism causing diphtheria by determining their respective electric charges.

Geography

TWO of the year's most thrilling geographical exploits are credited to the Russians, and in both instances Jews had a part. In the early part of the year three Soviet airmen ascended in a balloon to the record height of 72,178 feet, but were killed when the balloon crashed near Politsky Ostrog. The vice-commander of this flight was Elusha Ussyskin, a 24 year old Jewish physicist. His ashes are interred in the Kremlin wall reserved for Soviet heroes. The second exploit concerned the Soviet ship Chelyuskin's attempt to go through the northeast passage from the White Sea to Vladivostok in a single season. Despite the fact that this expedition was commanded by Professor Schmidt, one of the greatest of Arctic explorers, the Chelyuskin was caught in the icefloes and crushed. For 38 days the crew of 51 and 17 passengers were marooned on the ice. When a Soviet icebreaker and plane came to the rescue, Boris Mogilewitch, a young Jewish officer of the Chelyuskin, lost his life in helping to transfer the crew and passengers from the sinking vessel to the ice floes. He was the last to leave the

(Continued on page 240)



The WOMAN'S REVIEW



The Spiritual Life of a Rabbi's Wife

OUR women are so accustomed to regarding the rabbi as the spiritual man of the Jewish community, that they often miss seeing the rabbi's wife who happens to be deeply spiritual.

I do not know the woman who wrote "I Am a Rabbi's Wife," but I do know that she has a soul. Whatever the extent to which it was enlarged and enriched through the experiences and teachings of her husband, it is apparent that she always possessed the capacity for nobility, the firmest sort of loyalty, and the vision to look into the future with a courageous smile.

The Passover festival recalls to us the entire saga of how our people were so largely cradled in Egypt and almost extirpated; how we moved on to the freedom of a new land, with a Moses teaching us the law that would build that freedom; and, finally, how Miriam led that multitude in song, as it made itself the Paschal sacrifice of a more glorious career for the Israel that was to rise in the Land of Canaan.

Life unfolds itself in an unnumbered variety of forms—beautiful, or potentially beautiful. The flower that is mine, is not the same flower that is your life. Sometimes, we can go to the gardener and pick the seed. We can frequently determine the sort of flower that will open in our garden from year to year.

Very often, the seed is blown into our garden from afar and persistently grows up, year after year, in a pattern not of our selection. It may still be the most aromatic and most exquisite flower in our neighborhood.

It is the latter sort of seed that fell at the feet of Esther Bengis, the writer of "I Am a Rabbi's Wife." She knew how to salute life when it compelled her husband, because of a severe heart affliction at so young an age as his still is, to give up his career of service in the pulpit and in the Jewish community.

I am not planning to take away from my readers the joy of coming to know that book for themselves. I

shall not present a single incident of it on this page. It should be sufficient for me to say that I have read it; that a tear, now and then, did trickle down my cheek as I turned the pages of that true story; that I did gain the tremendous satisfaction of whispering to myself: "Behold, a woman of valor!"

The women of our study circles are always searching for books that bring to them the heart of Judaism. They need fly neither to the heavens nor to the ends of the earth. They can find one of these books, close at hand, in this book of Esther Bengis.

The spirit of our people and faith are not to be discovered only in the volumes of long ago, or in the closed lives of those who lived a century or more since. There are innumerable people, right at our elbows, who are the carriers of the finest ideals of our cultural and religious history. They are refining those ideals and are making them more enduring. But our eyes are always peering backward, believing that the finest character portraits are to be found only in the galleries of past generations.

It is fortunate to have an autobiographical sketch, such as the one of which I am writing, help us overcome those notions. It makes it possible for you and for me to see what the Bible really means and what it can achieve. If our understanding of the Bible is somewhat clouded, by the literature and spirit of this advanced era, we can get back a wholesome knowledge of that Bible through the simple story of this Rabbi's wife.

Women will gather in a Bible or Jewish literary circle, and pore over many pages, to what purpose? Do we want to gain the ability to quote the Bible? Do we allow ourselves to believe that, by attending such study circles, we are paying due deference to the prophets, poets and sages who gave us the books that nurtured our people through these many generations?

I always felt, when I attended such study circles, that I would hear the rabbi or leader make more clear the beauty and power of the wisdom and

life of those who helped fashion the Jew's contribution to civilization. I wanted to discover the eternal values, that had application to my life and times—that were valid in every age and clime.

It was a still richer experience to draw those revelations from the lives of men and women, and, yes, children, about me. As I scan the years I see many who represent milestones in my career. They are the men and women who said and did the things that helped me see that life could be woven into an amazing assortment of patterns. I perceived that, whatever the lines we might draw, if each stood in some artful relation to the other, the developing design could not help but be beautiful, at its every stage.

I shall not put my readers to the inconvenience of writing to me for the address of the rabbi's wife. It is far better that I here state that the book may be secured by sending \$2.00 to Mrs. A. Bengis, c/o Cooper 1127 Wheeler Avenue, Bronx, New York.

There will be many happier Passovers, this year and in years to come in those homes in which this book will have been read.

ESTELLE M. STERNBERGER.

Jews Aid World Science

(Continued from page 239)

vessel, insisting on remaining until all supplies and passengers had been removed to safety.

Among the members of Admiral Byrd's crew in the Antarctic is Lieutenant Commander Isaac Schlossbach, the ace flyer of the expedition. It is Schlossbach, former commander of the "fighting five," a famous U. S. Navy aerial bombing squadron, who flies supplies from the base camp to the explorers, an extremely hazardous undertaking.

Dr. Victor E. Levine, a member of the faculty of Creighton University, Omaha, spent several months in the Arctic Circle studying the Eskimoes.

(Continued on page 246)

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It's Interesting, But True

By NATHAN ALESKOVSKY



Rebecca Gratz

SIR WALTER SCOTT, the immortal English novelist, modeled his character "Rebecca" in "Ivanhoe" after Rebecca Gratz, member of a Jewish family living in Philadelphia. The novelist learned of Miss Gratz through Washington Irving, who was an intimate friend of her family.

THE church of St. Ambrose at Milan boasted for centuries of possessing the brazen serpent which Moses set up in the wilderness.

ACCORDING to an old German law of 1847 a rabbi is merely the supervisor of the Jewish dietary laws and does not need to be competent to exercise influence on religious affairs.

THE first American to be awarded the coveted Michael-Beer Prix de Rome was Moses Jacob Ezekiel, a Jew.

IN the 13th century the Jewry of England was sold for one year by King John to his brother, Richard of Cornwall, for approximately 5,000 marks.

ACCORDING to orthodox Jewish custom, every Jew should attempt to say one hundred benedictions daily.

IN Persia there exists a law whereby a Jew or Christian who is converted to Islam becomes an heir to the property of his entire family.

A RABBINICAL LAW of yesterday prohibits a Jew from eating an egg on the Sabbath until after the feast. This curious law, now abandoned, was based on the fact that it is labor for a hen to lay an egg and all labor is forbidden to both men and animals (fowls included) on Sabbath and other feasts, except in the execution of a celebration.

THE episode of the trial and execution of Jesus, as described in the Gospel, is entirely illegal from the standpoint of Jewish procedure. According to Jewish law of those days, all trials were required to be held in the regular courtroom in the precincts of the temple called "Lischath." The trial of Jesus was held in the house of the high priest Caiaphas. No trial, according to Jewish law, could be held at night. This trial was! Jesus was executed by the Romans on the eve of Passover. Jews are not allowed to be executed on the eve of a festival. Also, crucifixion is not one of the methods of execution recognized by the Jewish law of that day.

THE cluster of stories centering around the semi-mythical hero of England, King Arthur, found their way into Hebrew literature in the 13th century when "The Book of the Destruction of the Round Table" appeared.

ROMAN JEWS were exempt from wearing their compulsory dress which marked them as Jews when travelling abroad during the 14th and 15th centuries.

THE Hebrew prophets Ezekiel, Daniel, and Jeremiah were contemporaries of the Greek philosophers Solon and Thales.

THE Jewish New Year can never occur on Sunday, Wednesday, or Friday.



Dr. Ludwig Zamenhof

DR. LAZARUS LUDWIG ZAMENHOF, a Russian Jew who founded Esperanto, the universal language, published a Russian pamphlet in 1901 in which he advocated the reform of Judaism to a pure monotheism with no other law than that of loving one's neighbor.

FRIDTJOF NANSEN, famous Arctic explorer, was one of the many men of note who protested when certain Norwegian legislators proposed a law to prohibit the Jewish method of slaughtering animals for food. As a result of the vigorous opposition agitation for the passage of the bill was abandoned.

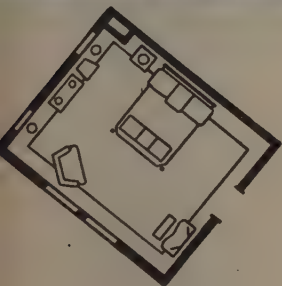
SUGAR cane was first transplanted from the Island of Madeira to Brazil by Portuguese Jews in the middle of the 16th century.

ACCORDING to an old rabbinical law, an individual found guilty of kidnaping is subject to death by strangulation.

AN order issued by the Hungarian Minister of Education during 1927 stated that only one Jewish student was to be admitted that year into Hungarian Colleges of Chemistry.

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NEW YORK

Mark Twain on Jews and Judaism

By LEON SPITZ



HE centenary of the birth of Mark Twain (Samuel L. Clemens) this year recalls his Jewish interests in general and his famous pilgrimage to Palestine some 68 years ago in particular.

It is common knowledge that Twain's daughter, Clara, married the famous Jewish musician, Ossip Gabrilowitsch, whom she met abroad.

The story has been circulated that the Yiddish writer, Sholom Aleichem, had once been introduced to the American humorist as the "Jewish Mark Twain"; Twain countered by assuming for himself the title of the "American Sholom Aleichem".

His famous travel book, *The Innocents Abroad*, describes his trip to Palestine, in his own inimitable style. It was the first American pleasure cruise to Palestine and the Near East and was advertised as "The Grand Holy Land Pleasure Excursion". The year was 1867; the boat "The Quaker City"; the price, \$1,250. Mark Twain sailed as correspondent for several New York and California newspapers. When he wrote that "the pleasure ship was a Synagogue" we can well imagine, not that it had so many Jewish passengers on board, but that it was composed of Bible students and Church ladies.

A signed article he published in *The New York Herald* on his return affords us a sort of summary: "The Holy Land brought out all our enthusiasm. We fell into raptures by the barren shores of Galilee, we pondered at Tabor and Nazareth; we exploded into poetry over the questionable loveliness of Esdraelon; we meditated at Jesreel and Samaria over the missionary zeal of Jehu, we rioted among the holy places of Jerusalem, we bathed in the Jordan and the Dead Sea, reckless whether our accident insurance policies were extra-hazardous or not."

It is quite apparent that Mark Twain was not at all favorably impressed by the Palestine of two generations ago . . . except for "Sacred Jerusalem" for which he felt a sentimental Sunday School reverence. The Wailing Wall had little interest for the American.

Southern Palestine was still less attractive: "The Dead Sea is small. The barren hills gleam painfully in the sun. It is a scorching and repulsive solitude." In Arab hands the region has remained unchanged in our own time. The following description is cleverly done: "It was a funny bath in the Dead Sea. We could not sink. The Jordan River is so crooked that a man does not know which side of it he is in half of the time. It is not any wider than Broadway in New York."

Now and then he relents when he admits that "the view from Tabor was almost beautiful. Sometimes in the glens we came upon luxuriant orchards of figs, apricots, pomegranates, and such things. Here and there Towers were perched high up on the declivities which seemed almost inaccessible. I would much like to see the fringes of the Jordan in the Spring-time—but even these spots would seem mere toy gardens set at wide intervals in the waste of a limitless desolation." He comes to a strange conclusion: "Of all the lands there are for dismal scenery, I think Palestine must be the prince." What a contrast to the reactions of the Zionist tourists of our own day, who view the land with loving eyes and rave over its natural beauties with such extravagant raptures.

Mark Twain gives us a historically interesting picture of the primitive state of the land's economy. Jericho is "a squalid camp of fantastic Bedouins," Jerusalem itself "a pauper village," Jaffa is full of "animated rags running about in its narrow streets." The hot springs at Tiberias were filthy, "squalor and poverty are the pride of Tiberias, its people are particularly uncomely Jews, Arabs, and Negroes. I saw heiresses there, worth in their own right, worth, well, I suppose I might venture to say, as much as nine dollars and a half." His Arab guides and even the sheikhs were to him just cheap fakers. Whence his estimate, "It is a hopeless, dreary, heartbroken land. Palestine sits in sackcloth and ashes. Over it broods the spell of a curse that has withered its fields and fettered its energies." He was certainly romanc-

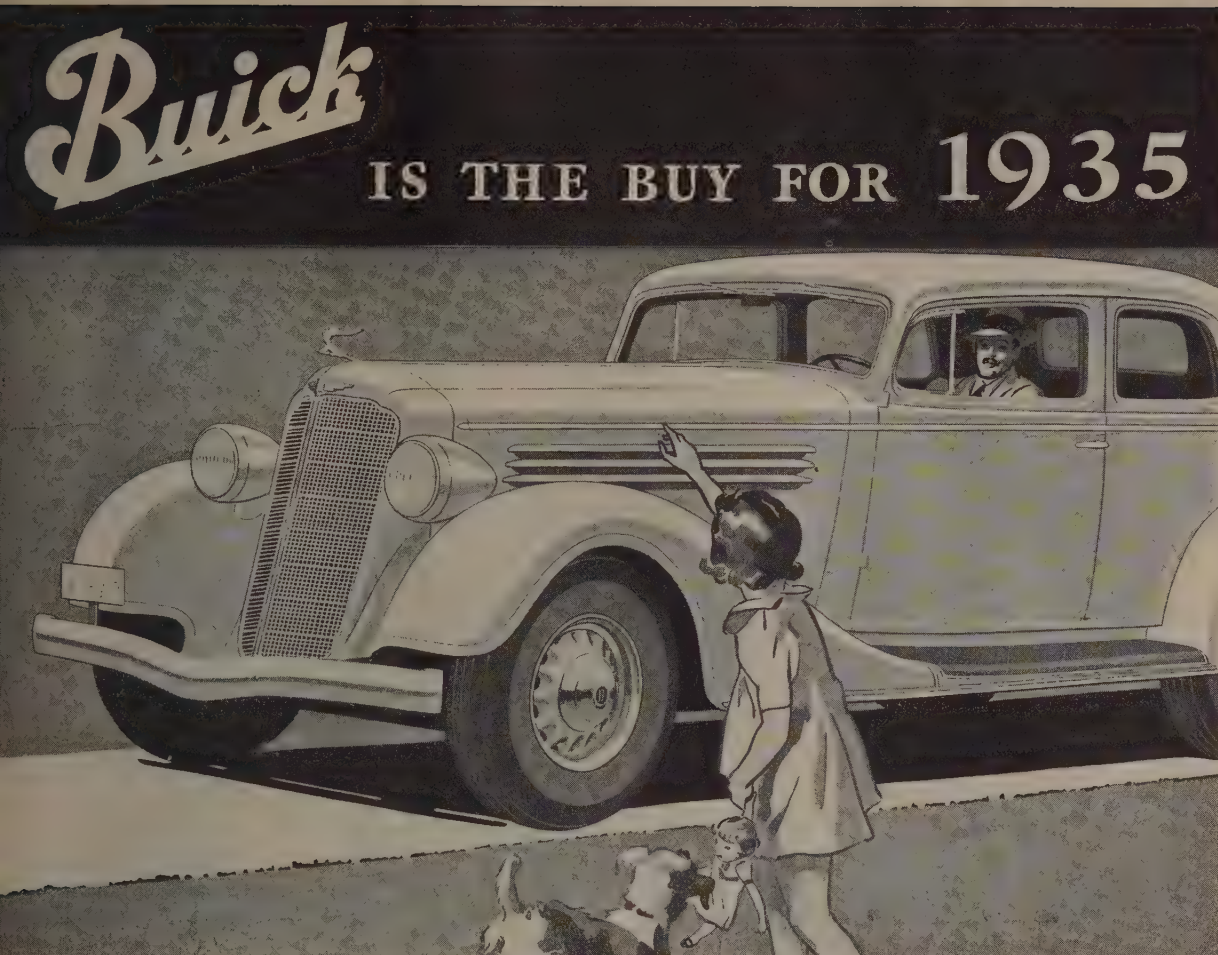
ing when he wrote: "Palestine is no more of this work-a-day world. It is sacred to poetry and tradition. It is a dreamland." Perhaps his readers ought to appreciate the more the marvelous transformation that has been wrought by Zionist progress since.

But it is really incredible that a liberal and cultured man like Mark Twain should have written the following: "Palestine is desolate and unlovely. And why should it be otherwise? Can the curse of the Deity beautify a land?"

However, he was just as disillusioned with the Christian and Moslem Palestine as with Old Testament and Jewish Palestine. His encounter with the Samaritan High Priest who sold him an ancient pseudo-religious bit of paper, leads him to exclaim, "Here is respectability for you—here is family—here is descent," certainly an ironical aside for the benefit of American genealogical societies. But he pokes even more fun and points with even less restraint at the Christian and Moslem "show places".

Mark Twain was certainly interested in the Jewish people even though he wrote quite disrespectfully of both the Samaritan priests and the Tiberias Jews. He displayed a much greater deference to the legends which surrounded the ancient cities of Safed and Tiberias and the Rabbinic tombs venerated by both Jews and Moslems, and he was intimately familiar with both his Bible and with Josephus's History of the Jews, which he cites copiously at every opportunity. But it cannot be gainsaid that the Oriental Jews did appear to him as rather bizarre creatures, even as the Moslems did. In Gibraltar, he described "Jews from all around in gaberdine, skull caps, and slippers, just as they are in pictures and theaters." He must have had reference to the caricatures of Jews on the American stage and press which were in vogue in his day.

He wrote at much greater length of the Jewish community of Tangiers in Algeria: "There are Jews whose fathers fled hither centuries upon centuries ago." He learned there were "five thousand Jews in blue



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gaberlines, sashes about their waists, slippers upon their feet, little skull caps upon the backs of their heads, hair combed down on their foreheads, and cut straight across the middle of it from side to side. Their feet and ankles are bare. Their noses are all hooked, and hooked alike. They resemble each other so much that one could believe that they were of one family. Their women are plump and pretty, and do smile upon a Christian in a way which is in the last degree comforting."

Not permitted as "a Christian dog" to penetrate into the Moslem homes, he did visit some Jewish houses and found them bare of furniture.

In the opening sentences of his conclusion in an article entitled, "Concerning the Jews" we encounter some very significant reflections which are quite timely:

"If the statistics are right, the Jews constitute but one per cent of the human race. It suggests a nebulous dim puff of star dust in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagant and out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine, abstruse learning are also away out of proportion to the smallness of his bulk. He has made a marvelous fight in this world in all the ages and he has done it with his hands tied behind him. He could be vain of himself and be excused for it."

And Mark Twain concludes his study of the Jew by reiterating the unanswerable question, "All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

Jews Aid World Science

(Continued from page 240)

and reporting on their health. Traveling through the Far North country, he made investigations which are expected to save the Eskimo race from extinction. Dr. Harry L. Shapiro, associate curator of physical anthropology of the American Museum of Natural History, is now with the Crocker Expedition to the Pitcairn and Easter Islands, studying the natives of those regions. Dr. Sven Hedin, Sweden's famous septuagenarian Jewish explorer, who is the greatest living authority on Asia,

found traces of Edsina, a city which was lost when the oasis in Chinese Turkestan on which it was built dried up.

Inventions

WITH the development of modern industrial and scientific research laboratories, the era of individual inventions has virtually ended, but men of genius continue to devise new appliances without the aid of collaborators. Faking of artistic masterpieces will henceforth be virtually impossible as the result of a new method of identifying the paintings of old masters devised by Dr. Maximilian Toch, chemist and professor of the chemistry of artistic painting at the National Academy of Design. Dr. Toch's invention consists of a system of infra-red photography which enables him to photograph under the glaze of the pictures. An impressionistic stage, bare of scenery or curtain, on which scenes change instantaneously, was devised by Samuel Rothafel (Roxy). By using a clever system of lighting effects, the Roxy invention sweeps into the discard entrances and exits and enables the changing of scenes before the eyes of the audience. A new microcinema apparatus which takes motion pictures of objects visible only under a microscope was developed by Heinz Rosenberger of New York. Dr. Nathan Davidenkoff of the Physical-Mechanical Institute of the Soviet Union, has developed an apparatus for using piano wires and their musical vibrations to reveal unsuspected strains in dams, mine tunnels and buildings which may in time end damage from such causes. A new electrical machine which automatically unloads goods from ships and transports them to nearby warehouses in one operation was devised by Sylvain Adolph Shimshelivitz, a 14 year old Jewish boy in Paris. Life will be made much easier for proofreaders and editors through an invention by Rose Lowensohn of New York who has patented a device which arranges that all corrected lines show up red in the corrected proof and the reader need look only at these. Professor A. C. Seletsky of Case University, Cleveland, is the inventor of a gadget for attachment to subway turnstiles, vending machines or any other kind of coin machines which will yell "stop thief!" or hit the depositor of a counterfeit coin on the head with a mallet. This device not only sounds an alarm but also ejects the counterfeit coin.

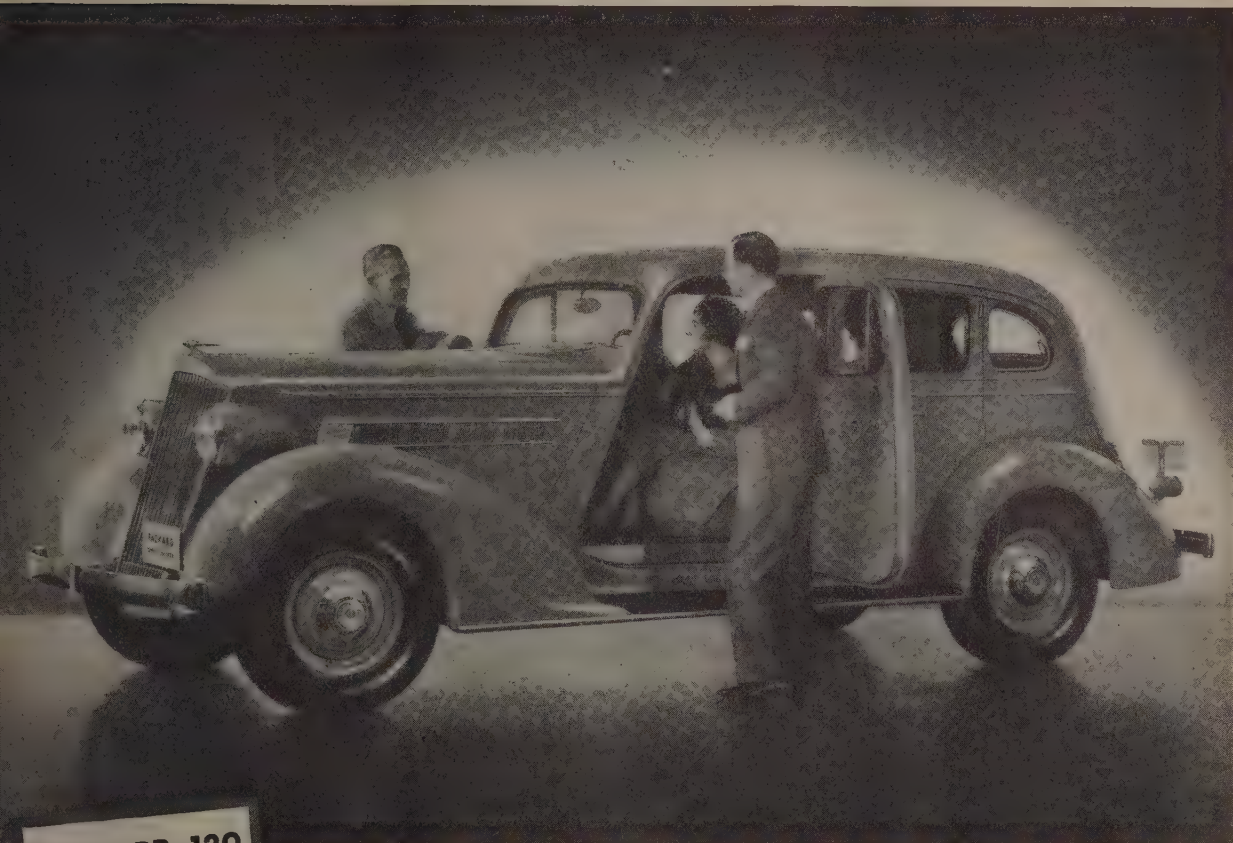
Honors

A PART from new theories, experiments, discoveries and inventions, a number of Jewish scientists were accorded notable honors in their respective fields. The annual gold medal for the most important paper read before the American Medical Association was awarded to Dr. Gregory Schwartzman of Mount Sinai Hospital, New York, for his development of a new medicine for typhoid fever. The 1934 prize of the American Association for the Advancement of Science went to Dr. Reuben Kahn of the University of Michigan for his discovery of the power of the blood tissues to resist bacteria. Dr. Saul Adler of Jerusalem won the Chalmers Medal for research in tropical medicine and Dr. J. N. Jacobson of England received the Roentgen award of the British Institute of Radiology for the most meritorious contribution to the annual meeting. Dr. Jacob Goodale Lipman, dean of the School of Agriculture of Rutgers University, received the annual Chandler Medal in Chemistry from Columbia University for his outstanding achievements in the field of agricultural chemistry. One of the highest distinctions in the world of physics and chemists, the Rumford Medal of the Royal Scientific Society of London, was won by Professor W. J. de Haas, of Leyden, Holland, for his researches on the properties of bodies at low temperatures. For his collaboration in medical work with French scientists, Dr. Samuel J. Kopetzky, chairman of the medical board of Beth Israel Hospital, received the title of Knight of the Legion of Honor from the French government. Dr. Abraham A. Brill, world-famous psychiatrist, received an alumni meritorious award from New York University. Dr. Michael Levine, biological cytologist, received a similar honor from Columbia University, and David B. Steinman, noted engineer, received one of the eleven alumni awards of the College of the City of New York. The International Anesthesia Research Society's annual silver trophy went to Dr. Harry M. Seldin, New York dentist. Among those who gained important scientific positions were Dr. Alfred Friedlander of Cincinnati, who was named Dean of the Medical School, University of Cincinnati; and Moshe Auerbach, who was appointed director of the newly established Soviet Institute for the scientific study of the eyes and the prevention of blindness.

(Continued on page 259)

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NEWS OF THE LODGES

President Speaks in Hot Springs and Memphis

PRESIDENT Alfred M. Cohen was principal speaker at three important meetings in the South last month.

His was the featured address at the banquet climaxing a three-day A. Z. A. tournament staged by the Memphis Chapter. Chapters at New Orleans, Birmingham, Charleston, S. C., and Atlanta were represented, and very successful athletic, oratorical, religious, and social—as well as business—programs were carried out. Leon Banov, Jr., of Charleston, was declared winner of the oratorical contest; he is the son of a former president of District No. 5. The New Orleans chapter won the basketball tournament, and the Memphis chapter, the debate.

Addressing the A. Z. A. banquet, President Cohen said: "You have your youth, your Americanism, and your Judaism. Make the most of these three. Such a movement as A. Z. A. makes for better feeling between the different sects of Judaism."

The President of the Order was the speaker at a large meeting of Sam Schloss Lodge No. 35, in the same city. Absorbingly he traced the rise of American Jewry, and with it the part played by B'nai B'rith for nearly 92 years, as a handmaiden to the synagogue, and as the strong secular arm of American Jews. His principal thesis concerned Jewish culture in America, and he showed, by many examples, how the New World came to supplant the Old as the center of world Jewry, not only in numbers but in leadership and in education, as well as in philanthropy. B'nai B'rith's role in this growth was a useful and honorable one.

"B'nai B'rith," he declared, "is attempting to do its share towards holding true and steadfast the American Jew to his traditions as a Jew, and to build for the Jew in America a religious foundation so secure that nothing shall shake it. Verily it unites Israelites in the work of promoting their highest interests and those of humanity."

The following evening, President Cohen and Rabbi Julius Gordon of St. Louis were principal speakers at the 20th anniversary celebration of



AT the banquet celebrating the 20th anniversary of the opening of the Leo N. Levi Memorial Hospital in Hot Springs, Ark., Brother Emil Nathan of St. Louis, who was treasurer of the fund raised to build and equip the Hospital, feelingly recalled his contacts with Leo N. Levi, and to the delight of his hearers repeated many inspiring passages from an address delivered by Mr. Levi fifty years earlier at the dedication of the Orphans Home at New Orleans.

the Leo N. Levi Memorial Hospital at Hot Springs, Ark. The celebration took the form of a banquet at the Arlington Hotel. Places cost ten dollars each and yielded a fine sum for the hospital. Judge A. B. Frey, St. Louis, President of the Hospital Association, was toastmaster. A distinguished gathering of both Jews and non-Jews from many states responded enthusiastically to the addresses.

President Cohen paid a glowing tribute to his predecessor, the lamented Leo N. Levi, for whom the Hospital is named, and drew a graphic word picture of him, and in addition spoke of the vast service the Hospital has rendered human beings without regard for color or creed. Rabbi Gordon took as his theme, "Life Jewishly Viewed", and with eloquence expatiated on the high value placed on life by Jewish sages, seers, and philanthropists from time immemorial. Judge Frey called upon a number of other notables for short talks, including the Mayor of Hot Springs and Mr. Emil Nathan, first treasurer of the Hospital.

Rabbi Rhine, secretary of the Hospital since its beginning, gave a very full resume of the achievements of the institution.

LODGES CELEBRATE BROTHERHOOD DAY

B'NAI B'RITH lodges throughout the country cooperated in the recent celebration of Brotherhood Day, sponsored by the National Conference of Jews and Christians as an annual demonstration of good will and understanding between people of various religious beliefs. Several B'nai B'rith lodges reported their programs.

At Salem, Ore., Willamette Valley Lodge No. 1181 sponsored a meeting that was attended by a crowd that filled the B'nai B'rith hall to capacity.

Three outstanding judges of the superior court, representing three great faiths, were the principal speakers at the Brotherhood Day celebration of Los Angeles Lodge No. 487. Many prominent representatives of non-Jewish groups were present.

An "Inter-Credal Community Service" at the First Baptist Church featured the event in Pasadena, Cal. The service was so successful that the local pastor expressed the wish that next year's observance may be held in the Civic Auditorium.

More than 300 Protestants, Catholics, and Jews celebrated Brotherhood Day with a banquet at Portsmouth, O. According to the Portsmouth Times: "B'nai B'rith, the Portsmouth Ministerial Association, and the K. of C. are to be congratulated."

Dr. I. E. Philo of Rodef Sholem Temple was chairman of the general committee which arranged a very successful Brotherhood Day at Youngstown, O.

Brotherhood Day at Evanston, Ill., was an inter-racial as well as inter-faith celebration. Not only were Catholicism, Judaism, and Protestantism represented, but four Northwestern University students—a Japanese, a Hindu, a Negro, and a white American—participated in a student panel.

APPROXIMATELY 100 women have organized a Women's Auxiliary in Cincinnati. Mrs. William Hyman, wife of the president of Cincinnati Lodge No. 4, is president of the new group.

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S. S. WASHINGTON
April 10; May 8; June 5

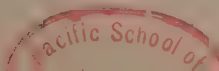
S. S. MANHATTAN
April 24; May 22; June 19

And their Fleet Sisters

S. S. PRES. HARDING
April 3; May 1; May 29

S. S. PRES. ROOSEVELT
April 17; May 15; June 12

Rates slightly higher June 10 to July 8



District No. 5 Holds 59th Convention

DISTRICT No. 5 increased its membership from 931 on January 1, 1934, to approximately 2,300 at the present time. That was the report given to the 59th convention, held in Atlanta, Ga., March 10 and 11. New lodges were instituted at Charlotte, N. C., Greenville, S. C., Augusta, Ga., Norfolk, Newport News, and Portsmouth, Va. Plans were made to continue the campaign for new members throughout the year.

Dr. Leon Banov, president of the District for the past two years, presided at the convention. Appropriations were made for the Leo N. Levi Memorial Hospital; for promotion of A. Z. A. organization and development work in the District; for assisting the Asheville community in the care of transient patients; and for assisting the Athens community in caring for student welfare on the campus of the University of Georgia. The last-named action was accompanied by a resolution seeking the establishment of a B'nai B'rith Hillel Foundation there.

Tribute was paid the memory of the late Brother Victor H. Kreighshaber, who for 18 years was president of the Hebrew Orphans' Home of Atlanta.

Abe Shefferman of Washington, D. C., was elected president; Hyman S. Jacobs, Atlanta, Ga., first vice president; Harry Adelberg, Baltimore, Md., second vice president; Edwin L. Levy, Richmond, Va., secretary; and William A. Goodhart, Baltimore, treasurer.

Dr. A. L. Sachar, National Director of the B'nai B'rith Hillel Foundations, was principal speaker at the public exercises held at "The Temple" Sunday evening.



Scene at installation banquet of Zerubbabel Lodge, Rochester, N. Y.

FOUR hundred persons attended the 1935 banquet, installation, initiation and dance of Zerubbabel Lodge No. 53, Rochester, N. Y., and its women's Auxiliary. Frank Gold- man, past president of District No. 1, was principal speaker.

Joseph H. Biben, past president of the lodge, was toastmaster, and Samuel Heicklén, general chairman. The degree team of Hamilton, Ont., exemplified the ritual impressively. Maxwell Posner, president of Zerubbabel Lodge, and Miss Irene Schoffman, president of the women's auxiliary, delivered short talks.

B'nai B'rith Spirit in Action!

WHEN Rabbi Charles E. Shulman of Chicago was prevented at the last minute by illness from addressing a meeting of Jewish leaders in Elmira, N. Y., Brother Joseph Biben, past president of Rochester (N. Y.) Lodge, without a moment's hesitation, jumped into his car and drove the 106 miles through a blinding snowstorm to substitute for him. As a result, a large and representative

assemblage in Elmira, where there is no B'nai B'rith Lodge, was not deprived of the opportunity to hear of the work of the Order, with special reference to its Anti-Defamation League.

"Cedars" Lodge Grows: 52 Members to 235!

THE largest percentage of membership increase in District No. 4—and perhaps in the entire country—has been registered by Cedars of Lebanon Lodge No. 1177, Los Angeles. Instituted only last May with 52 members, it has today, as a result of the Alfred M. Cohen Membership Campaign, a membership of 235! As a result, it was the easy winner of the award offered by the Officer's Conference of Southern California to the lodge obtaining the largest increased membership in proportion to its number.

But the lodge's achievement was not only relative, but positive. It initiated the largest number of new members of any lodge in District No. 4.

Now it has launched a new drive for another large "Alfred M. Cohen Honor Class", to be initiated April 17. Brother N. W. Alschuler, junior past president, is director.

Cedars of Lebanon Lodge has one of the finest degree teams on the Pacific Coast; it sponsors the first symphony orchestra in its District; it has a women's auxiliary, an A. Z. A. chapter, and a junior girls' auxiliary. Brother Samuel A. Rosenthal is president of the lodge.

ISRAEL Friedlander Lodge No. 877, Roanoke, Va., more than doubled its membership during the past year, which was one of the most successful periods in its history.



Banquet climaxing the 59th convention of District No. 5 at Atlanta, Ga.

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The

Leo N. Levi Memorial Hospital Association

UNDER THE AUSPICES OF THE B'NAI B'RITH

A National, Free, Non-Sectarian Hospital and Clinic

HOT SPRINGS NATIONAL PARK, ARKANSAS

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Columbus, Ga.
WILLIAM SULTAN,
Chicago, Ill.
LEO PFEIFER,
Little Rock, Ark.
CHAIRMAN,
LOCAL BOARD
OF MANAGERS
MOSE KLYMAN,
Hot Springs, Ark.

Dear Brother Ben B'rith:

March 15, 1935.

The Leo N. Levi Memorial Hospital Association, operating an accredited hospital and clinic at Hot Springs, Arkansas, is one of the important charitable activities of our Order. It is unique in the fact that the entire membership of its Board of Trustees and Executive Committee is limited to members of our Order. Thus it is an integral part of the B'nai B'rith.

The work of our Hospital Association is national in its scope. It is entirely non-sectarian. In its twenty years of continuous operation, it has served some 68,000 men, women and children. During the calendar year 1934, 1,072 patients were treated in the beds of the Hospital for a total of 17,425 days, while in our Clinic 7,130 persons paid a total of 41,441 visits; a total of 8,202 men, women and children who received free care and medical treatment through our Association.

President Alfred M. Cohen recently paid an official visit to the hospital. While at Hot Springs, he addressed a distinguished gathering of several hundred persons at a banquet celebrating the Twentieth Anniversary of the Hospital. He said, with his usual eloquence:

"To minister to an army of such proportions (68,000) all sick and ailing and praying for health, is a splendid way to recognize the duty of those who are blessed with health and means to care for their fellow creatures, who temporarily or permanently are not similarly favored. There are those who have guided this institution and kept it going who have traveled the long journey to their eternal home. Their memory is a blessing. And there are others who either have served from the beginning or later enlisted, still in life and health. To all of these our gratitude is extended.

"Let us weave in our hearts a garland of forget-me-nots and bring it to this memorial named for Leo N. Levi, as a sign of our undying remembrance of him, and then in our hearts let us gather a wreath of laurel and hang it on the doorpost of our Hospital as a symbol of its victory over illness and as a beacon to the heavy laden that within its walls they may find succor and relief."

We appeal to all members of the B'nai B'rith to send us a donation for our Twentieth Anniversary. We also ask that you leave our Association a bequest in your Last Will.

Assuring you of our appreciation, we are

Sincerely and fraternally yours,

A. B. FREY, President.

A. B. RHINE, Executive Secretary.

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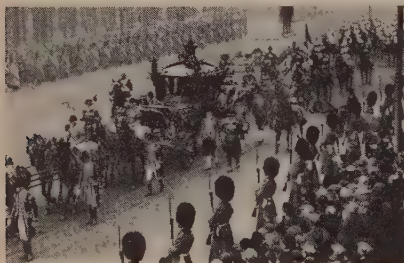
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See Great Britain in JUBILEE YEAR!



THRILL at the pomp and pageantry of a
nation celebrating its King's 25th Anni-
versary ... spend your vacation in a land
that honors tradition. And sail there in ships
distinguished by the same heritage ... the
largest fleet on the Atlantic. For the Jubilee
Procession May 6 ... *Aquitania*, from New
York April 26. Several sailings weekly for
the many other Jubilee events throughout the
summer. See your local agent or Cunard
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GEORGIC and BRITANNIC offer NEW SERVICE

Britain's newest and famous motor liners now
sail to France as well as Ireland and England
... from New York April 8 and 22, May 4 and
18, June 1, 15 and 29.

Principles of Kashruth observed in special
kitchen and cuisine for those who desire it.

CUNARD WHITE STAR

PROCEEDS of a recent bridge and
supper dance under the auspices
of New York Auxiliary No. 22 were
turned over to the Yonkers Home for
the Aged.

South Gives Aid to Wider Scope

WITH Brother Rabbi Louis Bien-
stock of New Orleans as the
principal speaker at the opening
meeting, the Wider Scope campaign
in Monroe, La., was a great success.
The B'nai B'rith Lodge in Monroe
was a potent factor in the achieve-
ment, which was a joint effort of
Wider Scope and the United Jewish
Appeal.

Other communities in District No.
7 that have responded generously to
recent appeals of the Wider Scope
are Natchez, Clarksdale, Columbus,
Lexington, Greenville, Greenwood,
Hattiesburg, Cleveland, Laurel, Vicks-
burg, Jackson, and Canton, all in Mis-
sissippi; and Shreveport, Baton
Rouge, Donaldsville, Lake Charles
and Alexandria, La.

B'NAI B'RITH's Wider Scope, in-
cluding the Hillel Foundations, A.
Z. A., and Anti-Defamation League, is
to be included among the bene-
ficiaries of the Jewish Welfare Fund
Campaign in St. Louis. The drive,
which will be held from April 7 to
17, has as its quota \$139,900, and will
benefit, in addition to the agencies
which participated last year, the
Y. M. H. A., Hadassah, and a Jewish
Community Sabbath School.

Washington Points Way in Wider Scope

FOR the second consecutive year,
the B'nai B'rith Wider Scope
quota in Washington, D. C.—where
the 14th Quinquennial Convention of
the Order will be held in May—has
been oversubscribed. The quota was
\$3500.

Dr. A. L. Sachar, National Director
of the B'nai B'rith Hillel Founda-
tions, opened the campaign in Wash-
ington with an address that inspired
workers and givers alike. Morris
Cafritz and Harry Viner were co-
chairmen, and their chief aides were
Morton Wilner, Benjamin Ourisman,
Maurice M. Solomon, Dr. Edward Ca-
fritz, Alfred Bennett, Abe Shefferman,
David Wiener, I. Lapidus, Maurice
Bisgyer, and Benjamin Rich.

Harry Shapiro, National Field
Director of Wider Scope, reports



Morris Cafritz

Harry Viner

that the entire District No. 7 is now
engaged in Wider Scope campaigns,
with others scheduled for District
No. 4 in the near future.

A gigantic drive for \$25,000 began
in Philadelphia March 24, with Judge
Joseph L. Kun as chairman.

B'nai B'rith Council Active in Houston

THE advantage of having a Council
of B'nai B'rith Lodges in cities
which have more than one lodge is
nowhere more apparent than in
Houston, Tex. There the Council
consists of representatives of Hous-
ton Lodge No. 434 and Herzl Lodge
No. 608.

Although these lodges have com-
pletely separate existences, their co-
operation and friendly rivalry is in-
valuable when it comes to accom-
plishing things where joint action is
required or where extra manpower is
needed. The Council functions only
on such occasions.

It meets regularly four times a year,
and has special meetings when neces-
sary. Since its formation, the joint
membership of the local lodges has
risen from 283 in 1933 to 634 today.

Brother William N. Nathan is chair-
man of this Council, which has truly
"pepped up" B'nai B'rith activity in
Houston. In addition to cooperating
in the arrangement of joint social af-
fairs, it renders aid in membership
campaigns, acts as a committee for
local conventions, sponsors educa-
tional and cultural affairs, helps in
the celebration of B'nai B'rith Day,
considers matters to be brought up
at District meetings, furthers B'nai
B'rith Americanization work, backs
local Wider Scope efforts, extends the
hand of fellowship to other Jewish
groups, participates in such civic
projects as the Community Chest,
does anti-Defamation work (in addi-
tion to specifically good will activity
and the observance of such occasions
as Brotherhood Day), and partici-
pates in philanthropy and social
service.

PROFESSOR T. W. L. MacDERMOT, of Ottawa, Can., National Secretary of the League of Nations Society, spoke on "The Conquest of International Prejudices" at a recent meeting of Mount Royal Lodge No. 729, Montreal.

PRIZES of \$50 and \$25 have been offered by Huntington (W. Va.) Lodge No. 795 to winners of a high school essay contest on the subject "The American Tradition of Liberty, Political and Religious."

Wider Scope Campaigns in East and in West

ON both the Atlantic and Pacific Coasts enthusiastic Wider Scope campaigns are now being waged in the interests of the B'nai B'rith



Henry Weinberger Myron Sulzberger

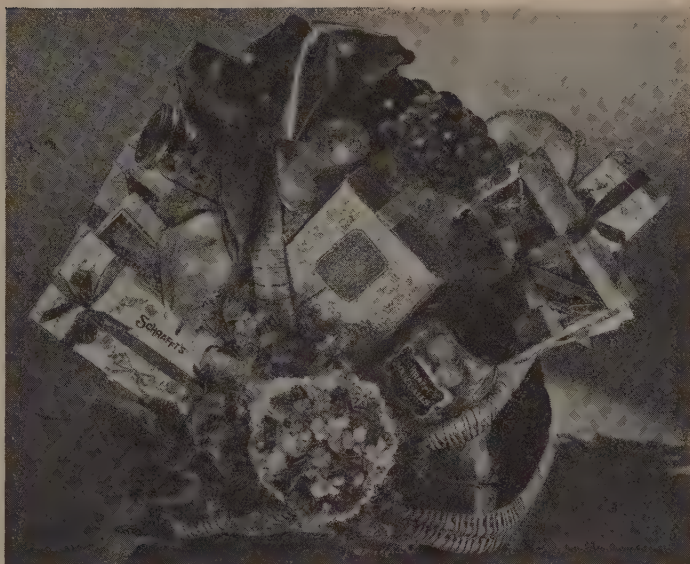
illel Foundations, Anti-Defamation League, and A. Z. A.

A drive to raise a very substantial amount has begun in New York City. Judge Myron Sulzberger is chairman, and is being aided by a large group of local leaders.

A one-month Wider Scope campaign is under way in District No. 4. Henry Weinberger, San Diego, Cal., is chairman. Leo Weisfield is director of the northern region of the district; David Goldberg, central; and J. J. Lieberman, southern. Zone and District deputies are participating in the promotion of local campaigns.

Long Beach is the first community to report that its Wider Scope is in full swing; it expects to raise a sum in excess of \$600.

BROTHER MEYER LICHT, who has been a member of San Francisco Lodge No. 21 for 20 years, signed up 10 new members for his lodge during the Alfred M. Cohen Membership Campaign. Brother Nathan Narin, of the same lodge, brought in 14 new members.



EXPRESSING YOURSELF

WHEN you want to say, "How do you do", "Good luck in the new venture", "Goodbye and please enjoy yourself", or "So sorry you've been ill"—a really outstanding assortment of good things to eat hits the happy or the sore spot as nothing else can. No matter how often humanity nibbles, nibblers are avid for more.

Which naturally brings us to Schrafft's, past-masters in the art of producing, basketing, and trimming up New York's champion nibble assortments. Here are packages warranted to prove you really mean whatever your card says. And there's plenty of latitude to make the remembrance fit the recipient's particular tastes.

One of those baskets you send can contain candies, cookies, cigarettes, fruit—and be labelled "Bon Voyage". Another noble exhibit can major in jams, jellies, and preserves—with just

enough perishables to take care of a housewarming and still leave the tenant of a new apartment with a well-stocked cupboard. A third can be built around fruit, with a collection of sweets to ensure a pampered convalescent popularity with the nursing staff.

In short, whether you're facing a week-end hostess, a frat-houseful of your son's friends, a lady whose servants are down with flu, or a house of mourning where no cooking is done—Schrafft's can express your sentiments adequately and gracefully, at any price from \$5 up.

One gentleman of our acquaintance recently sent a basket that took three men to lift, insured for \$250. What it meant to the lady mentioned on the shipping ticket couldn't be counted in dollars. She was a bride, just back from her honeymoon—settling in a strange city simply bursting with in-laws!



From left to right, Mr. Duck, Molly Cottontail, and Peter Rabbit, all carrying plenty of candy—eight and one-half inches high.—\$1 each.

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Ben B'rith Is City's Outstanding Citizen

SIDNEY P. LEVY, president of Alpha Lodge No. 219, Pensacola, Fla., has been awarded the Kiwanis Cup for "the most outstanding and unselfish public service" during the past year in his city. For the past two years the Cup was awarded to city officials.

Brother Levy was chosen for the honor principally because of his untiring efforts in behalf of a tuberculosis sanatorium for Escambia County, his work in behalf of the Kiwanis Milk Fund, and other charitable pursuits.

WINNIPEG (Can.) Lodge No. 650 celebrated its 25th anniversary last year with a very full program of activities, according to the report of the retiring president, Brother Lawrence E. Tapper. In addition to social, cultural, and philanthropic work, the lodge aided the local Community Chest campaign with great success. Brother Tapper recommended an intensive membership drive in Winnipeg for this year.

AFTER holding the post of secretary of Bear Flag Lodge No. 846, Petaluma, Cal., for 15 years, Brother Dave Rosenberg of Santa Rosa has resigned. He was succeeded by Brother Harold Harris of Petaluma. D. Tenenbaum is president.

Jewish Batons Over America

(Continued from page 229)

the energetic and indefatigable Ormandy converted an anemic band into an amazing orchestral group that possessed tone, technique and virtuosity. His work attracted such attention that before long the Victor Phonograph Company signed the orchestra to produce a long list of records; and the Columbia Broadcasting System featured the orchestra in a series of memorable broadcasts during the winter-season. Ormandy is now definitely established in Minneapolis. During vacations, he comes to Philadelphia—and the fact that he can command attention and enthusiasm in directing an orchestra which boasts of such conductors as Klemperer and Stokowski is another proof of his amazing ability.

This season the Philadelphia Orchestra is launching an experiment—namely, the presentation of opera as

a part of its symphonic schedule. The opera performances have been under the baton of Fritz Reiner. Reiner was born in Budapest in 1888 and came to America in 1922, when he assumed the directorship of the Cincinnati Symphony Orchestra. Since that time he has directed the New York Philharmonic, the Philadelphia, and the Rochester Symphony Orchestras with enormous prestige.

A musician friend of mine, who has played under the greatest conductors of our time, once referred to Reiner as "the greatest accompanist who holds a baton." In supporting singers and virtuosi, Reiner has a particular talent in blending orchestra with soloist and in maintaining an unmistakable beat. This has made him particularly felicitous as a conductor of opera. When, two years ago, he introduced Richard Strauss's *Electra* in a special opera performance in Philadelphia, he was instantly acclaimed as one of the great opera conductors in America. It was, no doubt, this very triumph which led the authorities to engage him, this year, to direct the new venture of the Philadelphia Orchestra.

For the tenth consecutive year Serge Koussevitsky has mounted the conductor's podium in Boston, and for the tenth year he finds himself the idol of the Boston music public. And no wonder! One of the most electrifying figures in American music, he has always maintained youth and freshness in his programs and in his interpretations. Certainly the modern composer has no ally so staunch as this Russian conductor who has brought the Boston Symphony Orchestra back to the prestige it enjoyed before the war under Karl Muck; some of the most important music of the past decade has been introduced by (and in some instances, as Stravinsky's *Symphony of Psalms* and Roussel's *Symphony*, etc., especially created for) Koussevitsky. But he is not only a vital experimental force in American music; he is also one of its greatest conductors. He interprets the moderns—Stravinsky, Ravel, and Carpenter, particularly—with a frenzy and passion which for sheer vitality are unequalled. And yet this same baton can give voice to the utmost refinement and delicacy when Koussevitsky turns his attention to sixteenth and seventeenth century music. Koussevitsky has an instinctive feeling for delicate shades of color; he can build up a climax with a crushing, Titanic power.

In Detroit, the conductor is once again the world-famous pianist, Ossip Gabrilowitsch. Some six or eight years ago, when a new orchestra was founded in Detroit, the manager asked Gabrilowitsch if he would like to become its conductor. He consented. The rest, of course, is history. It is history how Gabrilowitsch has become almost as great with baton as with piano—the "romanticist of the baton" the critics have termed him. It is history how, in certain works—particularly Schumann and Schubert—he is among the greatest interpreters of our time. And it is history that he has brought his orchestra to national prominence. A word should be written about Gabrilowitsch's assistant on the Detroit Symphony Orchestra, who each year directs a few of the orchestra's concerts and who this year is acquiring a national reputation as a result of his Sunday evening broadcasts. Unfortunately, space does not permit more than a casual appraisal of Victor Kolar's work—his consummate musicianship, his dignified readings, his versatility. But Victor Kolar's career has only just begun. It is quite certain that he will assert himself more and more strongly in a few years.

This season, the St. Louis Symphony Orchestra has entered upon its most ambitious year, particularly because it is entering a new concert-hall which had been constructed for it. And the conductor who will guide his orchestra through the most ambitious repertoire it has yet enjoyed is Vladimir Golschmann. Born in Paris in 1893, to Russian-Jewish parents, Golschmann studied music extensively in his native city. In 1919, he founded the now-famous *Concerts Golschmann* which specialized in bringing to light the new music of modern French composers. These concerts have become world-famous because of the important new music they introduced. However, Golschmann's efforts as a conductor were not confined to these concerts alone. He directed the Pasedeloup orchestra and the *Orchestra Symphonique de Paris*, where he distinguished himself because of the authenticity of his interpretations. In January, 1931, he came to America to direct the St. Louis Orchestra in a few special performances. His success was so phenomenal that the directors urged him to become the regular conductor of the orchestra. He accepted the post—and the St. Louis Orchestra has soared to pre-eminent importance.

In San Francisco, another Jewish conductor has recently established himself as an important element in the musical scheme of his city. Issai Dabrowen, a Russian, requires very little introduction, in view of his success with the New York Philharmonic in 1932, and his continued triumphs with the Philadelphia Orchestra and the San Francisco Orchestra the following year. Dabrowen possesses a lyrical nature which makes the music, passing through his fingertips, sing. His interpretations, in consequence, possess warmth and beauty. Among the younger conductors, he is the most genuinely gifted, and he promises a rich artistic career for the San Francisco Orchestra as long as he remains its guiding spirit.

The Glory Is Dust

(Continued from page 235)

"Where is he now?" I asked.

"Where the Synagogue, where the Synagogue used to be," she repeated, wringing her hands.

I made my way to the hill, through the narrow, devastated streets. When I came upon the ruins of the Synagogue, I had to proceed very cautiously across a great pile of timber and fallen walls. Rabbi Joseph was there also, limping on his stick and poking among the heaps of ashes. His beard waved piteously in the wind, and my eyes grew moist as I looked at him. I approached.

"Rabbi Joseph!" I cried.

He did not hear. I raised my voice.

"Rabbi Joseph! Rabbi Joseph!"

At that, he looked around and gazed at me sadly.

"Tell me," he said, "do you know where my Synagogue is? It was always here, and now I cannot find it. Where is my Synagogue? I have such a beautiful Scroll. It is precious in the eyes of God. Tell me, tell me, where is it?" His thin voice rose into a mournful cry.

"Rabbi Joseph!" I said quietly. "Don't you recognize me?"

He shook his head sadly. "I do not know you. But can you help me to find my Synagogue? Take me there!"

He poked his stick into the ashes, as if his Synagogue were buried beneath. "I cannot find it," he kept muttering. "Where is it?"

During the next few days, I went up daily to the ruins at the same hour. And always I found Rabbi Joseph there, searching among the ashes. "Where is it?" he would

TO SOME PEOPLE

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mutter ceaselessly, flitting about like a spectre. "Where is my Synagogue?"

A week later, the sky was rent by one of those terrible storms that are so frequent in Macedonia. I guessed that even the storm would not keep Rabbi Joseph away from the lost Synagogue. I battled my way out to the ruins. The thunder crashed, the lightning thrust fierce talons at me. I would have turned back but for the image of the old man that was ever before my eyes.

My fears had not misled me. I found Rabbi Joseph standing among the ruins, his hair blown over his face by the storm. He was no longer poking his stick among the ashes. He was standing with his hand to his ear, smiling, nodding his head, as if he heard celestial voices.

I went up to him, and shook his arm gently. "Rabbi," I said. "Look what a terrible storm it is. Let me take you home?"

"No, no!" he cried. "Listen. They are telling me where my Synagogue is . . ."

"Who?" I asked.

"Can't you hear them? God's angels!"

And again he began to nod his head, listening to the spectral voices.

Above our heads the thunder crashed like an army of devils hurling mountains at each other.

Rabbi Joseph's face stood out clear and sanctified, in the red fork-flashes of lightning. Suddenly, his body quivered. His hands fluttered like leaves in a storm.

"Almighty God," he cried, with a voice like a trumpet. "I thank You!"

Suddenly he seized my arm, and lifting his right hand to the spot where his Synagogue had stood—"My Jerusalem!" he cried. "It has come back to me!"

A vivid flash of lightning lit up the world. It was as if a door had opened to the Glory of God.

"Jerusalem! Jerusalem! Jerusalem!"

I caught him as he fell back into my arms—dead. His face was like that of a sleeping child, dreaming happily.

As I stood there amidst the ashes and the dust, a voice in the heavens echoed—"Jerusalem! Jerusalem! Jerusalem!"

addition there is a classified index under forty broad general headings

Jewish fiction is in evidence—fiction that, if not great, is considerably improved and deleted of the puerile, lascivious, and castrating elements heretofore so much in use. Sholom Asch, the author of the popular best seller, *Three Cities*, has another novel of high rank, *Salvation* (Putnam, 1934). This story poignantly touches the orthodox Jewish spirit, portraying continental 19th century Judaism tinged by the deep faith and mysticism of the Chassidim. Nat J. Ferber's *One Happy Jew* strikes a healthier and more racially sympathetic note, while the book is a marked improvement over his past novels. The works of Lion Feuchtwanger continue to be in demand. *The Oppermanns* (Viking, 1934) proved itself one of the most popular books on modern Germany while the older novel, *Power*, with which he became famous in America, has again been revived because of the highly successful screen version of *Jew Suss. Five Silver Daughters* (Farrar and Rinehart, 1934) by Louis Golding, is by far a more readable story than *Magnolia Street*, although it, too, falls short of the gripping quality of his earlier masterpiece, *The Day of Atonement*. Albert Halper's *The Foundry* (Viking, 1934) is a strikingly virile and realistic novel of the American proletariat, which indicates the fact that young Halper may go far in American letters. Robert Nathan's early book, issued in 1925, *Jonah, or the Withering Vine* (Knopf, 1934) has appeared in a new garb beautifully illustrated by Artzebasheff and scheduled to appear in dramatic form on Broadway soon. His new book, *Road of Ages* portrays on a large canvas the Jews driven out of the western world to exist as best they can in the Gobi Desert—a gigantic theme handled with his inimitable deftness of touch and imagination. Franz Werfel's *The Forty Days of Musa Dagh* (Viking, 1934) is, of course, banned in Germany. It is a stupendous piece of work, a novel of great detail and piercing analysis, similar in style to his *Pur in Heart*. It tells of the sufferings of the Armenian people when they were driven from their native haunts by the Turks in 1914. Stefan Zweig's *Kaleidoscope* contains thirteen novellas written in the author's chiseled style guaranteed to hold the reader. We have, in addition, a number of little known Jewish nov-

Recent Jewish Book Notes

(Continued from page 231)

07. The articles are arranged in straight alphabetical order, but in

published in England this year, which bear out the fact that liberal Judaism on the Continent is closer to Orthodoxy than in America, where the Reform Movement has over-intellectualized Judaism, and has devalued it of some valuable emotional elements.

Elias Tobenkin has written in *The Story of Friends* (Minton Balch, 1934) an interesting novel showing how a well-educated Russian woman merges into the new political and social system. Naomi Jacobs in *Four Generations* (Macmillan, 1934) presents a vivid but interesting story of intermarriage in England.

We are happy to record that the Jewish child has not been neglected this year. There are two books for the tiniest tots: Lenore Cohen's *Bible Tales for the Very Young* (Union of Amer. Heb. Cong., 1934) and the second volume of E. L. Calisch's *Bible Tales for Young People* (Behrman, 1934). *When the Jewish People Was Young* (Union. of Am. Heb. Cong., 1934) by Mordecai Soloff is a splendid history text-book for the middle-sized youngsters. Sonia Margulies, however, has written and herself illustrated what is by far one of the most attractive juveniles of the season—*Yossele's Holiday* (Doubleday, 1934) a story of Chanukah and the Maccabees re-acted in a whole-home Jewish home in a Russian village. This is a highly commendable book.

Biography continues to be popular. We have a few strikingly interesting ones this year, both of ancient historic figures and of more modern personalities, all too good to single out. Hence a selected handful follows:

Twelve Jews, by Hector Bolitho (H. L. Cowan); *The World as I See It*, by Albert Einstein (Covici Friede); *Adah Isaacs Menken*, by Bernard Falk (Hutchinson); *Jew in Exile*, by Louis Gershenfeld (Aurora); *Mendelssohn and His Friends* (Kensington, by Rosamund B. Leitch (Oxford Univ. Press); *Loose Leaves from a Busy Life*, by Morris L. L. (Macmillan); *Mendelssohn: Second Elijah*, by Schima Kaufman (Crowell); *Life of Menasseh ben Israel, Rabbi, Printer and Diplomat*, by Cecil Roth (Jew. Pub. Soc.); *Portraits and Prayers*, by Gertrude Stein, (Random House); *I Was a German*, by Ernest Toller (Morrow); *Heine: Poet in Exile*, by Antonina M. (Viking) and *Windows on Henry Street*, by Lillian Wald (Lippincott, Brown).

There is a growing literature on

and in Palestine. A new guide-book of Palestine and Trans-Jordan giving detailed maps and other general information is printed in Hebrew, English, German, and French. The Masada Publishing Company of Tel-Aviv announces a new two-volume general encyclopedia in Hebrew which, coupled with Ephraim Braudo's *Kedem Taschenwoerterbuch*, a Hebrew-German dictionary, will, it is hoped, do much to popularize the Hebrew language and open up to Palestinian students new avenues in secular and non-Jewish fields of learning.

Books on and about Russia, many written by Jews, continue to be published in America. With the control of the publishing business by the government in Russia, books which find their way to us in translation are, of necessity, very limited. The Seventh Volume of the New Russian Soviet Encyclopedia of Literature, recently published in Moscow, contains indices, biographies, and appraisals of Jews written in every language, including Yiddish and Hebrew, but fails to mention the fact that they are Jews. The Yiddish Soviet writers decry the fact that Yiddish is losing its grip with the reading Jewish group. Hence, it is interesting to note that Yiddish writers of the past in the Soviet are endeavoring to find a place in other great literatures, especially that of Russian and the Ukrainian which are more largely read.

In spite of the major literary bonfires held in Germany in 1933, the spirit of Judaism and the preservation of its German phases of literature have been revived. Special libraries are being formed to assemble the banned books. At least three such libraries have already been started, in England, in Paris, and in Brooklyn, New York. An organization on the Continent, known as *The Friends of Europe*, seeks to provide accurate information on Nazi Germany, especially with regard to its political bearing on foreign affairs and on the peace of nations. According to the following story, Heine has again been disowned: An English librarian wrote for information on Heinrich Heine to the Heine Museum at Duesseldorf. The following answer was received: "The City of Duesseldorf has no cognizance of Heinrich Heine."

The mass of literature on the German debacle increases daily in unlimited amounts. Countless books, pamphlets, periodical and news-

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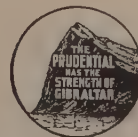
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paper articles pro and con, are flooding the world. Suffice it to mention the two most recent ones, one by a Jew and the other by a Christian. Professor Jacob R. Marcus's *Rise and Destiny of the German Jew* is a first attempt to gather the complete his-

tory of the German Jews into one volume. It is a book of great timeliness and significance and should prove of much value to study groups.

Reverend Everett R. Clinchy is the Director of the National Conference of Jews and Christians. In his book, *All in the Name of God* (Day, 1934) Dr. Clinchy has assembled some striking facts which show that the early American Founders were not always tolerant to other people, with the hope that these facts may serve to end racial and religious prejudice.

Three noteworthy books of a Jewish historic nature are: Rabbi Milton Steinberg's *The Making of the Modern Jew* (Bobbs, 1934), a dignified and readable presentation which clarifies the status of the Jew here; Dr. Arthur Ruppin, lecturer on sociology at the Hebrew University of Jerusalem, presents *The Jews in the Modern World*, the result of many years of research, a detailed sociological study of the Jews from many angles; Jacob de Haas in his *History of Palestine, the Last Two Thousand Years*, has brought the entire story of Palestine from its earliest days down to the present with copious notes and the zealous spirit of an ardent Zionism. The following six books are also important historical volumes:

The Jews and a Changing Civilization, by Norman Bentwich, (Lane); *Self-Government of the Jews in Palestine Since 1900*, by Moshe Burstein (Bloch); *The Jew Today*, by Sidney Dark (Ivor Nicholson); *Early American Jews*, by Lee M. Friedman (Harvard Univ. Press); *The Racial Myth*, by Paul Radin (Whittlesey).

The contributions to literature of a class are limited in number, but in general character are above reproach. *The Hasidic Anthology: Tales and Teachings of the Hasidim*, translated from the Hebrew, Yiddish and German and edited with copious notes and indices by Rabbi Louis Newman, is a *piece de resistance*. It is a veritable gold mine of hitherto unavailable material in English of the mystic sect which so influenced European Jewry in the 19th century, founded by Israel Baal Shem Tov, the Besht. Whether we accept Ludwig Lewisohn's interpretation of life or not, we cannot question his power to write clearly and vividly, and the provocative and disquieting nature of the material on which he writes. His latest book *The Permanent Horizon* (Harper, 1934) is not a book to glide through but one to think on.

Harry H. Fein, a Boston attorney, has issued *A Harvest of Hebrew Verse*, a book of poems translated from the Hebrew which aims to present the cultural renaissance and the national revival of the language. This is a creditable attempt to introduce modern Hebrew writers. The third volume of the Jewish Library, edited by Rabbi Leo Jung is entirely devoted to the Jewish Woman. It contains twenty essays contributed by leading contemporary scholars which aim to present the Jewish Woman from early times to the present. This is a first attempt to present her place, development, and adjustment in compact form and should serve as an excellent handbook for study groups. Moses Gaster, the eminent English scholar and folklorist, has published the *Maaseh Book*, a collection of Jewish tales and legends translated from the Judaeo-German in two volumes, rich in Talmudic source material and anecdotes.

The Jew's contribution to the drama has been very limited this year. Of items strictly Jewish in character we wish to cite Edward D. Coleman's "Plays of Jewish Interest on the American Stage 1752-1831" an admirable study which gives the same scholarship and authenticity of detail that always characterizes Mr. Coleman's work. Sidney Kingsley won the Pulitzer Prize for his play *Men in White* (Covici, 1934). Bessie F. White has taken two prizes with her one-act plays *Family* and *A Tooth for a Tooth*. Margaret K. Soifer has done several one-act plays especially suitable for young people, published by the Furrow Press. *Races*, (Knopf, 1934) b-

Ferdinand Bruckner is a three-act drama on Hitler's Germany, while an English play, *The Proselyte*, by Carmel Haden Guest, a one-act comedy of Jewish life and character, won a prize awarded by the London Jewish Drama League.

Any effort to convey the story of religion and philosophy in so limited space as this survey permits would be a futile attempt, for the very essence of the Jew's being is swathed in these subjects. Hence, we merely call attention to the magnificent volume by Mordecai M. Kaplan, *Judaism as a Civilization: Toward a reconstruction of American-Jewish life*, a permanent document on Judaism which pleads for the survival of certain traditional elements which are rapidly being deleted, and to the ex-

haustive study, *The Philosophy of Spinoza* by the eminent scholar, Professor Harry A. Wolfson.

For our last group, Books of Service and Achievement, we have many, by world figures, which are not necessarily of Jewish content. We are confronted with a mass of creditable contributions touching every aspect of life, the sifting of which is a difficult task. We mention Mildred Bellin's *Modern Kosher Meals* which classifies menus according to month and market conditions. Two Jewish Justices of the United States Supreme Court are represented by *The Curse of Bigness*, Miscellaneous Papers of Justice Brandeis edited by Osmond K. Fraenkel, and *The Philosophy of Mr. Justice Cardozo* by Oscar S. Cox (Macmillan). Jacob M. Burns in his book, *The West End House, the Story of a Boys' Club* (Stratford, 1934) has given us one of the cleanest, most wholesome, and human documents of the year, a simple story of a great worker, on the making of men of the future generation.



Jews Aid World Science

(Continued from page 246)

Obituaries

THIS review of Jews in science would be incomplete without recording the names of the distinguished Jewish scientists who passed away during the past year: Fritz Haber, German chemist, who won the Nobel Prize in chemistry in 1919, and inventor of the process for collecting free nitrogen from the air; Dr. Alfred Hess, children's specialist, who became world-famous for his distinguished service in the triumph over rickets; Dr. Bernhard Hollander, of London, pioneer exponent of psychotherapy and associate of Krafft-Ebing; Dr. Berthold Laufer, explorer and curator of the Field Museum of Natural History in Chicago; Dr. Salvatore Ottolenghi, internationally known criminologist; Dr. Henry Arnstein, former technical adviser to Peru, Columbia and Cuna, who developed the process for making fuel alcohol from waste products; Johann Krementzky, inventor of the arc light; Dr. Jacob Flexner, the first physician to use tuberculin; Dr. I. D. Bronfin, medical director of the National Jewish Hospital; and Dr. Moses G. Kotler, New England physician who contracted spinal meningitis from treating thousands of poor patients suffering from that disease.

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THE PRINTED PAGE

A HISTORICAL PHANTASY

The Pope From the Ghetto, by Gertrude von le Fort (Sheed & Ward), \$2.50.

IN chiseled, archaic prose, Miss le Fort spins an intriguing phantasy of a Jew who became Pope in twelfth-century Rome. The story is told obliquely, through numerous "documents," and details the misery brought to the Jews of Rome through the adventures of the Pierleone family.

The grandfather, Chanoch ben Ezra, befriends a Pope who had saved him from the persecution of an infuriated and misguided mob which, in true medieval fashion, had believed him responsible for an earthquake. Chanoch's great wealth descends to his son, Baruch Leonis, who is called Petrus Leonis. At the time, the power of the great Roman captains had begun to decline, and Petrus, shrewdly sensing this, throws in his lot with the papal party. His



wealth and power multiply until he is the outstanding force in the community. It goes without saying that at the beginning of his career he had been baptised, put aside his Jewish wife, Miriam, and taken a second wife, who was a Gentile.

But he was careful to guard his son by his first wife, and bring him up in the Church. As Petrus's influence and wealth grows, so does the ecclesiastical reputation of his son, who eventually becomes a Cardinal. But the shadow of their Jewish heritages hangs over both of them, and upon his deathbed, Petrus returns to the faith of his fathers. His son, in fulfilment of a prophecy, becomes the anti-Pope, and is responsible for the great schism in the Church, symbolic of the vengeance of the God of Israel.

EDWARD E. GRUSD.

A ZEALOUS CONVERTER

The Jew and the World Ferment, by Basil Mathews (Friendship Press).

AN inveterate grievance of the Jew against the Christian has been the latter's penchant for proselytizing. Our author's essential thesis is contained in the sentence:

"If I am sure from my own experience (as I am) that Christ makes sense of a universe otherwise tragically meaningless, if he is the root from which springs the growth of the fullest and freest life of fellowship; if in him I find God revealed more fully than in any other way; if in him both the individual and the community can find fulfilment and peace as nowhere else, then it is a definite act of anti-Semitism to fail to present him to the Jew in convincing word and life."

A Jew can share the Christian enthusiasm for Jesus and still remain a Jew, the author thinks. Most of his book consists of a stylistically striking presentation of the varieties into which the Jew has branched: the entire gamut between the tenacious Orthodox at the one extreme and

clamorous atheism at the other. He has absorbed unsuspectingly the popular notion that certain Jewish rituals, such as the dietary laws, were instituted with a hygienic intent. He fails to consider that the staunch Jew obeys the prescriptions not in the belief that they are hygienic but in the belief that they are Divine. Neither Bible nor Talmud knows anything about the healthfulness of adhering to Kashruth or of fasting on the Day of Atonment.

Our author finally fails to cope with the question of why Jews should subscribe to theories about Jesus which large numbers of Christians themselves are discarding. The Jewish reader will feel nonetheless grateful for the opposition to anti-Semitism voiced in this book, and its kindly attitude toward Jewish practices, ideas, and groups.

ABRAHAM CRONBACH.

ONE OF THE BEST

Call It Sleep, by Henry Roth (Ballou), 599 pp. \$2.50.

THOUGH the year is still young, any list of the "ten best Jewish novels of 1935" will certainly have to include Mr. Roth's first novel.

It is a psychological study of a Jewish lad in the New York ghetto during his sixth to ninth years. Brought to America as a babe in arms by his mother during the first years of this century, David Scherl is first subjected to the horrors of Brownsville, and then to the increased horrors of the 9th Street and Avenue D ghetto. A sensitive, introspective child, he is thrown into the

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company of little gangsters, cheats, liars, and thugs, and his sufferings overshadow the few brief happy times of his life and implant in him a neuroticism that is bound to influence his whole existence. His father is an irascible, psychopathic ne'er-do-well, but his mother is the sweet

typical Jewish mother so well known in literature. To him she is a tower of strength, a refuge from the brutality of the outside world which awaits every sensitive child when he grows up.

The author takes us inside of David's head, and we view this world through his eyes. Thus seen, it is almost a madhouse. The persecution of schoolmates, the dank, sour poverty of the lower East Side, the rigors of those early *cheder* days, the terror in the presence of a half-crazy father, the strange, almost nightmarish contacts with a few non-Jews—this tight little world of filth and obscenity and degradation constitute David's environment during the most formative years of his life.

To make matters worse, he overhears, at home, some of his mother's secrets. Ah, how sadly mistaken are those adults who think they can safely "talk" before children without those children "understanding. David lives through the blasting degradation of his poverty, through the torture of school, with growing problems to confound him. It is impossible, in a review, to indicate how such a child reacts to such an environment. The book must be read to be appreciated. Its 599 pages do not tire; by direct exposition cleverly varied with the stream-of-consciousness method, the author tells the whole story; it is more than a powerful condemnation of bitter poverty—it is a searching, brilliant characterization that enables one to see more clearly the life of "Jews without money."

EDWARD E. GRUSD.

JUSTICE BETWEEN NATIONS

The Religious Foundations of Internationalism, by Norman Bentwich (Bloch).

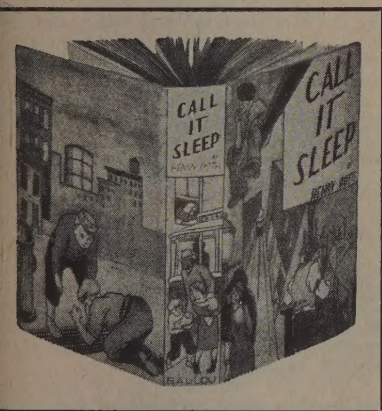
THIS book is composed of the lectures given by Mr. Bentwich at the Hebrew University during 1932. Its thesis is that the movement for international amity had its underlying basis in the teachings of the law-givers and prophets of all races.

"The influence of the Jewish religion on international law and international relations," writes the author, "has been two-fold. On the one side there are the rules contained in the Mosaic law with regard to the conduct of war and Israel's relations with other peoples; on the other side there is the teaching of the prophets

about the rule of the universal God and the ideal of universal peace. Both influenced the world largely through the two branches that sprang from the Jewish trunk, Christianity and Islam."

Other faiths and their followers also hold up the ideal of international peace to their followers. Even today the author finds some signs of the renewed sprouting of this perennial ideal among the peoples of the world.

HAROLD BERMAN.



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(Published March 27.)

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JEWISH WELFARE FUNDS

Editors, B'nai B'rith Magazine:

The comment of B'nai B'rith leaders in the January issue of the MAGAZINE on the merits of the National Jewish Welfare Fund movement was generally so enthusiastic that the impression has undoubtedly been created in the minds of many readers that this plan of fund-raising is well-nigh perfect. That a single appeal on behalf of all agencies seeking support in the community has many merits is undisputed, but that it always operates for the advantage of the agencies included in the appeal is, to say the least, not borne out by fact.

The National Jewish Hospital at Denver has been a constituent member of many Federations and Welfare Funds for many years. Except in a few isolated instances, it has been the experience of the Hospital (as well as other national agencies) that the philosophy of the administrators of federations and welfare funds has been to arbitrarily fix the amount of the annual subvention to the national agency without regard to its previous support from the community and with equal disregard of its needs and of the service which it has rendered, is now rendering, or is prepared to render to the community.

Following the inclusion of a non-local organization in a federation or welfare fund the tendency has been to have the appropriation either remain stationary or to steadily reduce it. Thereafter within a relatively short time the organization becomes merely a name in the community; it no longer has the opportunity of bringing its work and needs directly to the attention of its friends in the community and it inevitably loses its identity. This latter development results in the loss of substantial sums through special donations and bequests. Up to this time the federation practice (as reflected in the allocations to non-local agencies) seems to have been directed toward favoring the local agencies at the expense of the national agencies.

Any movement which will bring some order out of the present chaotic conditions in the field of national Jewish philanthropy is to be commended and furthered. In the current agitation for the development of more federations and welfare funds, the national agencies are requesting that their needs and problems be viewed by federation executives with the same sympathetic attitude as are the purely local needs, because in a very definite sense these agencies, although they may be located thousands of miles from any specific community, are serving that community and every community in the country.

Denver, Colo. SAMUEL SCHAEFER,
National Supervisor,
National Jewish Hospital.

* * *

ON WEARING T'FILLIN

Editors, B'nai B'rith Magazine:

We positively refuse to agree with your editorial writer who, in the January issue,

characterizes a picture of Boy Scouts in t'fillin as lively. To our mind it is most obnoxious. Not that we disapprove of this practice, nor do we consider it per se unlovely. But we hold that such a rite in a non-sectarian Boy Scout camp is, to say the least, poor taste.

Your writer visions the rest of the camp as swimming, and these Jewish boys excused for this ritual. But we picture the non-Jewish boys discussing this group which does not enter fully into the camping program, or, worse still, grouped about a lad who explains what he saw those Jews do. The good Lord knows we have enough problems in Scouting without creating another by conspicuous religious observances.

We recommend to your writer the Talmudic law of not bringing reproach on Israel by unseemly conduct before the non-Jew, and remind him that the rabbis frequently abrogated laws when conditions so demanded. The name of Israel would be better served if these boys joined in the camping program whole-heartedly, and their individual Judaism would not greatly suffer if they went swimming with the rest of the scouts.

San Francisco, Cal.

KENNETH C. ZWERIN.

* * *

JEWS AND MEDICAL COLLEGES

Editors, B'nai B'rith Magazine:

Your recent editorial "Jews and the Medical Colleges," in the January issue, prompts me to express my disapproval of the attitude of the President of Wesleyan University and also at your own view regarding the entire affair.

The fact that President McConaughy has chosen to single out twelve Jewish students to tell them about the difficulties that existed for them, solely because of their Jewishness, when it came to registering in medical colleges, is sufficient to offend the feelings of any fair-minded person. I am quite sure that the average student who is about to study medicine knows pretty well of the difficulties he or she is to encounter, and some of the bigots they will have to face. It seems, therefore, that the fairer and more dignified thing for the Wesleyan President to have done would have been, at least, not to discourage them, but to give them a chance.

Now, as to your suggestion that Jewish young men should enter fields that are less crowded, I ask you, where is there ample room? Scan any field, from the professions down to the lowly needle trades (which are owned mostly by our own little robber barons), and even they are lowering the standards of their Jewish workers and are discriminating against them. In a system of injustice and inequality, all fields are overcrowded, and no matter where Jewish youth turn they will find a closed door. If we flock to agriculture we will before long be told

by the McConaughys and others that that field is overcrowded, too (witness the clamor against Japanese farmers in California and Arizona).

The only solution to our problem is to help break down the doors of injustice and inequality, and no field will then be overcrowded for us or for anyone.

St. Joseph, Mo.

BEN FARBSTEN.

* * *

MONTEFIORE TO MONTEFIORE

Benjamin D. Reisman, president of Montefiore Lodge No. 70, Buffalo, N. Y., received the following letter from I. Arone, in England, some time after the publication of the November issue of the B'NAI B'RITH MAGAZINE:

"Dear Sir and Brother: I just came across your name and that of your lodge in the November issue of the B'NAI B'RITH MAGAZINE. As president of Montefiore Lodge in Thanet, where the late Sir Moses lived, worked for the ideal our movement stands for, died, and was buried—I could not pass the mention of the name of your lodge without sending to you, Sir, and all the brethren of your lodge, the hearty greetings from myself and the brethren of my lodge."

* * *

THE LAST WORD?

Editors, B'nai B'rith Magazine:

In Bernard Postal's answer to my letter about Fascism in Bulgaria, he gives as his sources of information the *New York Herald-Tribune* and the *New York Times*. My source is personal, since I am here on the scene. I am bound to say that no Nazism or Fascism has anything to do with the present Bulgarian regime. The conditions under which the local system is developing are specifically Bulgarian ones. Nazism has in its platform the essential point of racial purity; of the superiority of the Nordic race, etc. Ex-premier Zankoff's national movement possessed no such essential points in its platform. Many of our coreligionists, including myself, belonged to his organization.

Sofia, Bulgaria.

ABRAHAM S. AFTALION.

* * *

A MESSAGE THAT CHEERS

Editors, B'nai B'rith Magazine:

Enclosed find check for a year's subscription. We can truthfully state that we both appreciate fully what the B'NAI B'RITH MAGAZINE means to our children. We live in a city where Jews form less than 1% of the population, and our children devour every word printed in your publication as soon as it is delivered to the house. May God fulfill all the undertakings which your B'nai B'rith lodges and MAGAZINE, officers and co-workers have in hand.

Laconia, N. H.

MR. AND MRS. MAX SCHOHAN.

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No Connection at All

MR. SACHS was remonstrating with one of his salesmen for an unethical piece of business the latter had done.

"What the matter with your ethics?" asked Mr. Sachs sternly.

"I traded it in for a new Chrysler," answered the salesman, who lisped, "but what has that got to do with the subject?"

He Couldn't Understand

A TROUPE of Yiddish actors from New York were giving a performance in a small town. It was a sweet, sad, typical Yiddish play for the masses, and there was scarcely a dry eye in the theater.

But one man, up in the balcony, irritated all those around him because, instead of weeping, he laughed aloud; while others were mopping their eyes with handkerchiefs, this fellow persisted in grinning broadly. At last a lady by his side could endure it no longer. She turned on him indignantly, her eyes brimming with tears.

"Gewald, Mister!" she blubbered, dabbing at her eyes, "if you don't like the play, why don't you let others enjoy it!"

No Use to Him

CHAIM and Abe were the two sole survivors of a shipwreck in mid-ocean. For days they floated about on a raft, until starvation made them so weak that they could only lie still and pray.

JEWISH CALENDAR

1935

Rosh Chodesh Nisan	Thurs., Apr. 4
1st Day of Passover	Thurs., Apr. 18
*Rosh Chodesh Iyar	Sat., May 4
Lag B'Omer	Tues., May 21
Rosh Chodesh Sivan	Sun., June 2
Shavuoth	Fri., June 7
	Sat., June 8
*Rosh Chodesh Tammuz	Tues., July 2
Fast of Tammuz	Thurs., July 17
Rosh Chodesh Ab	Weds., July 31
Tisha B'Ab	Thurs., Aug. 8
*Rosh Chodesh Elul	Fri., Aug. 30
*Rosh Chodesh also observed previous day.	

THE following, whose contributions appear on this page, are winners of books this month: Mrs. Ann Manello, Youngstown, O.; Irwin J. Kutzner, Youngstown, O.; Sylvia R. Lange, Springfield, Ill.; Seaman B. Jacobs, New York City; and Alvin M. Novack, East St. Louis, Ill.

At last, Chaim sighted a huge ocean liner making in their direction. He sprang up excitedly.

"Abe!" he cried. "Look, there's a sail, a sail!"

Abe groaned weakly.

"What good is a sail, when I haven't got my catalogue!"

He'd Teach Them!

AFTER the Seder, the head of the house took a piece of the *Afikomen* and placed it in the bookcase.

"Why do you do that?" asked his wife.

"Well, you know how many books the mice destroy during the year. Now, according to Jewish law, after eating the *Afikomen*, one is not allowed to eat anymore that night. By the same token, once the mice eat this piece of matzo, they will not be allowed to eat any more of my books."

"But," protested the wife, "how do you expect the mice to know the Jewish law?"

"That's simple," beamed the learned husband. "Haven't the mice completely eaten my *Shulchan Aruch*?"

A Very Gentle Hint

MR. GOLDBERG had asked young Irving Levy to his daughter's 21st birthday party, but Irving had said he was afraid he would not be able to come.

"But, Irving," said Mr. Goldberg earnestly, "we all want to see you."

"No, I can't manage it."

"But my daughter will be very disappointed if you don't show up. You wouldn't want to spoil the party for her, would you?"

"Well, if that's the case, I'll be there. What time?"

"The same time you usually come.

Just kick on the door and I'll be there to let you in."

"Kick on the door? Why can't I knock?"

"Well, Irving, I figured your hands would be so full of presents. . ."

It Turned Out Badly

"HOW'S your wife getting along with her driving, Abe?"

"She took a turn for the worse, last week, Moe."

Following Instructions

PATIENT: "You remember when you cured me of rheumatism two years ago, Doc? You told me then to avoid all dampness in the future."

Dr. Levi: "Certainly."

Patient: "Well, Doc, I came to ask you when I can take a bath?"

Economy

JAKE: "You say they don't give you an anesthetic in this hospital?"

Old patient: "No, they just bring you your bill in advance."

He Knew What He Wanted

MR. LIEBSCHUTZ, who had been in this country very long and who operated a fishstore, visited a sign-painter one day.

"Mr. Sign-painter," he said, "I want you should make me a donut sign."

"What do you want with a donut sign?" asked the painter. "I thought you ran a fishstore."

"I do," answered Mr. Liebschutz. "I want the sign to read: 'Don't handle the fish.'"

Evidently the Reb Hadn't Heard This Before

REB LEIZER brought a message to the rich man's estate, but he hesitated to enter because of the fierce barking of a dog inside the wall. The gardener came to the gate.

"What are you afraid of?" he asked scornfully. "Don't you know that barking dog never bites?"

"Sure," answered Reb Leizer. "But does the dog know it?"